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(When writing to Advertisers, please mention the Era.)

IMPROVEMENT ERA.

VOL. IX.

MAY, 1906.

No. 7

CONCERNING THE EDUCATION OF YOUNG MEN.

BY MILTON BENNION, M. A., PROFESSOR OF PHILOSOPHY, UNIVER
SITY OF UTAH.

III.—HOME ACTIVITIES.

Of all the institutions that educate, none is more important than the family. The foundation of a life of usefulness or of idleness, of virtue or of vice, of happiness or of misery, is laid in the home. And whether a man's life shall be the one or the other is not determined by the wealth or poverty of his home, or by other external circumstances, but rather by the opportunities the home offers for loving service. Education as service does not necessarily imply that a man shall travel all over the earth for the purpose of serving everybody indiscriminately. On the other hand, it agrees with the maxim, "Do the duty that lies next to you," and with this idea of the apostle Paul, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." It is in the family that the best and the most appropriate condition is found for one to lose thought of self in the service of others. Sweet smiles and kind words are appropriate manifestations of love in the home, but that love

should also be manifest in the doing of a great variety of little things that minister to the needs of the household.

Everybody should realize that all labor, that has a useful purpose is honorable and educative, and that no one is too rich or too high born to engage in such labor, and to associate on equal terms with those whose business it is to serve others. When you would find fault with the "servant girl" or the "hired man" for not doing readily and willingly something that you regard as beneath your dignity, imagine yourself in their places, and remember that we are all human, descended from a common ancestry. When those employed in the home have opportunity and inclination to put intelligence and a feeling of willing service into their work, and when each member of the household realizes and acts upon the principle that he is under moral obligation to render such service as he can, the present unsocial feeling, if not ill-will, so frequently manifest between members of the family and domestic servants, will be supplanted by a feeling of sympathy and good fellowship. This result will contribute much to the peace and educative power of the home.

Educators sometimes lament the passing of the "old home," with its great variety of activities, and the broad all-round training that it furnished young men and women. But is there not still abundant opportunity for educative service? We need only to adjust ourselves to the changed conditions. If there is no longer need of washing wool, of carding and spinning, and running the loom, there have arisen new needs, in addition to many old ones that persist. In most homes there are still fires to be made, kindling wood and coal to be moved, and, where there are no water-pipes in the house, water to be carried. But, you may ask, what has this to do with education? It has much to do with the education of a youth. Are not these simple, routine activities necessary? Do they not serve a useful purpose? Should not a boy or a young man, when he has strength and opportunity, form the habit of sharing this labor? Or should he form the habit of shifting the burden upon those having less physical strength than himself, while he idles away his time, or works off his surplus energy in sports or in formal gymnastics, if not in dissipation? If it is now the "servant girl" that must carry the load, some day it may

be the young man's wife or his aged mother that bears the burden, while he continues the habits of youth. If habit does not rule the world, it is, at any rate, a power before which reason and even conscience commonly bow in humble submission. Then guard in the minutest detail the formation of habits in childhood and youth. "Be not overcome of evil, but overcome evil with good." Rise early each day and perform gratuitously some service that will minister to the necessities and the comfort of the family.

In addition to the daily routine activities suggested above, a few others of like value may be mentioned here. Where manual training is taught in the schools, a boy with a few tools and an inclination to use them can make many little things for home use, and especially for children, which will be more highly appreciated than costly household furniture or expensive toys. Again, a young man with two pipe-wrenches can open and clean out a water pipe or water-jacket and put it in place again often with less trouble than the housewife would have in getting and waiting for the service of a plumber. A door lock sometimes remains out of order for six months, when, in ten minutes, a young man with a screwdriver could take it out, and, by making a very slight adjustment, repair it. But the outward convenience resulting from this service is only a trifle compared with the reaction of these activities upon the character of the doer. He is giving expression to the better side of his nature, thereby strengthening and developing it. The habits thus formed are in themselves good, in addition to the fact that they tend to exclude the possibility of evil.

Every young man can do some of these necessary things. What else he should do to add to the comfort and welfare of the home will depend upon how he is otherwise occupied, and the situation of the home. I shall suggest a variety of things that may be done as avocations, especially by one whose vocation is in connection with any kind of indoor work. Such a one needs a little relief every day in some sort of out door employment that will exercise the body and rest the mind. As many professional men renew life by taking a hunting or fishing trip once a year, so may any one who is employed indoors retain his hold upon health and life by reverting to some outdoor occupation for an hour or more

every day. If this recreation can be had in some useful industry, so much the better. Generally, some phase of agriculture, in the broad sense, offers the best opportunity for diverse and varied activity in God's fresh air and sunshine.

Any one or more of the following activities, conducted in reference to home needs, may serve such a purpose:

Poultry-Keeping.—This has come to be a fad with so many professional men that the Utah Poultry Association is under their control. That poultry-keeping serves a useful purpose in the economy of the home, every house-wife can testify, and I shall endeavor to show that it may be made a valuable means of education. If a young man is going to enter upon this activity intelligently, he must know the origin, characteristics, and classification of the various breeds of domestic fowls; what kind of houses and sheds to build; what sort of inexpensive material will best keep out the frost in winter; how best to arrange roosts, nests, scratching room, and dust baths; the use of litter, gravel, and grit; the kinds of food needed and their relative proportions; and when and how to feed. The reading of a few first-class poultry magazines or books, and a number of agricultural bulletins, dealing with the application of chemical and biological science to the poultry industry, will convince anyone that there is here abundant room for brain activity.*

Dairying.—Where circumstances are favorable for keeping one or more cows, opportunity is again offered a boy to render a

* The following bulletins, issued by the Department of Agriculture, Washington, D. C., are helpful:

Farmer's Bulletins: No. 41. "Fowls: Care and Feeding." No. 51. "Standard Varieties of Chickens." No. 141. "Poultry Raising on the Farm." No. 128. "Eggs and Their Uses as Food." No. 182. "Poultry as Food." No. 114. "Experiment Station Work." No. 200. "Turkeys." No. 64. "Ducks and Geese."

Also Utah Experiment Station Bulletins 92 and 67. Maine Experiment Station (Orono, Me.) Bulletin 117. California Experiment Station (Berkeley, Cal.) Bulletin 164. Poultry magazines may be had for 50 cents per year. *The Reliable Poultry Journal*, published at Quincy, Ill., is one such.

valuable service, and there is also opportunity for the exercise of intelligence in learning of the different breeds of cattle, the points to be observed in judging a dairy cow, and everything pertaining to the housing, feeding, and care of dairy cattle.*

The objection may be raised that tending cows is unclean work. No; the term unclean is appropriate in speaking of certain moral conditions, and may be properly applied to grafters, liars, and libertines. The little dirt and stable odor connected with cow-tending can be removed readily by change of outer clothing and the application of warm water and soap. A young man who is afraid to soil his hands in doing useful manual labor, at once proclaims himself deficient in breadth of view and strength of character.

Horse-Keeping.—When the circumstances of the family and their inclinations favor the keeping of a horse and carriage, the care of these will furnish another opportunity for a young man to do something that will add greatly to the pleasure, and perhaps to the health and well-being, of others. A drive in the fresh air is one of the best sources of renewed life and energy to those who are shut indoors most of the time; and nothing is more pleasing, and at the same time more beneficial, to children. The youth who is charged with the care of the horse should have considerable knowledge of the mental characteristics of driving horses, so that when a horse has been obtained having good qualities, he may be so managed as to retain them. Upon this depends the security of life and limb of the women and children who ride. Then there is the question of the scientific economical feeding and care of horses, and the almost unlimited possibilities of investigation in regard to the varieties and their characteristics in reference to certain ends,

* See Farmers' Bulletins: No. 106. "Breeds of Dairy Cattle." No. 124. "Experiment Station Work." No. 42, "Facts About Milk." No. 63, "Care of Milk on the Farm." No. 74, "Milk as Food." No. 29. "Souring of Milk." No. 57. "Butter Making on the Farm." No. 166. "Cheese Making on the Farm." Circular No. 45, Bureau of Animal Industry on "Milk Fever." "A Model Farm," reprint from Yearbook of Department of Agriculture, 1903. This deals extensively with dairying. Bulletins Nos. 42 and 73, Utah Experiment Station, Logan.

judging a horse by points, and other matters of consequence in horse-breeding. *

Vegetable Garden.—This is an activity that is possible in some degree in connection with almost every home, except in the most densely populated cities. It is one of the most useful avocations, and one that in itself offers varied activity, both mental and physical. Where the land available is very limited, it may be devoted to the cultivation of the most perishable vegetables, those that should be used as soon as taken from the garden; *i. e.*, spinach, radishes, lettuce, peppergrass, green onions, and other things that can be had in better condition direct from the garden to the kitchen than when purchased in the market. Asparagus, pie-plant, parsley, and the Jerusalem artichoke may be cultivated in the corner of a lot that commonly produces only weeds. In a town lot of ordinary size, very much can be done in vegetable production. To the list named above, we may add, early potatoes, garden carrots, pickling beets, parsnips, peas, beans, sweet corn, hubbard squash, both summer and winter varieties of melons, and, where conditions are favorable, celery. The soil, moisture and other local conditions, must be studied, and the kinds of vegetables to be grown selected in reference to these conditions. Varieties of seed should be secured, and times of planting so adjusted that there will be a continuous supply of vegetables of some sort.†

Fruit Garden.—The science of horticulture is becoming almost as complex as the science of medicine. Both represent the

* Farmers' Bulletins, No. 170, "Principles of Horse Feeding." Also Bulletin No. 77, by Utah Experiment Station.

† Farmers' Bulletins, No. 94, "The Vegetable Garden." No. 138, "Irrigation in Field and Garden." No. 28, "Weeds, and How to Kill Them." No. 192, "Barnyard Manure." No. 39, "Onion Culture." No. 16, "Leguminous Plants." No. 61, "Asparagus Culture." No. 121, "Bean, Peas, and other Legumes as Food." No. 148, "Celery Culture." "Fertilizers for Special Crops"—Reprint from Year Book, Department of Agriculture, 1902. Bureau of Plant Industry, Bulletin No. 71, "Soil Inoculation for Legumes." Utah Experiment Station Bulletin No. 12, "Experiments with Garden Vegetables."

practical application of a group of the most fundamental sciences. However, under ordinary conditions, a young man may succeed fairly well with a small fruit garden by seeking competent advice and learning by his own experience and that of other fruit growers having like conditions. He should know what kinds of fruit are adapted to the climate, and his situation with reference to early and late frosts. These sometimes vary within the radius of a few miles, since they are influenced by the proximity of mountains, canyons, and bodies of water. The physical and chemical qualities of the soil, its depth, the nature of the underlying strata, and the situation of underground water, if near the surface, must be known. Then, having found out what is best adapted to the soil and climate, and having secured a variety of the most desirable fruits, there remain a multitude of other questions to be solved, such as, When and how to plant and prune. How to recognize any one of the numerous orchard pests, old and new. How to check these pests by the use of insecticides and fungicides. What kinds of birds and insects assist in this process.*

After a man has wrestled with these and kindred problems for a few years, he may well philosophize on the function of evil in the development of intelligence and character.

* Farmer's Bulletins: No. 154, "The Home Fruit Garden." No. 161, "Practical Suggestions to Fruit Growers." No. 208, "Varieties of Fruits Recommended for Planting." No. 113, "The Apple and How to Grow It." No. 198, "Strawberries." No. 116, "Irrigation in Fruit Growing." No. 181, "Pruning." "Promising New Fruits," Reprint from Yearbook, 1902. "Top Working Orchard Trees," Reprint from Yearbook, 1902. "Small Fruit Culture for Market," Reprint from Yearbook, 1895. "How Birds Affect the Orchard," Reprint from Yearbook, 1900. "Prune Culture in the Pacific Northwest," by E. R. Lake, Division of Pomology. Biennial Reports of the Utah State Board of Horticulture, Salt Lake City. Bulletin No. 25, Utah Experiment Station, "Fruits and Forest, Shade and Ornamental Trees."

On orchard pests and their extermination, see Bulletins Utah State Board of Horticulture. Also Farmers' Bulletins Nos. 127, 153, 171, 146, 38, and 80. Bulletin No. 55, Utah Experiment Station. "The San Jose Scale," Reprint from Yearbook of Department of Agriculture, 1902. "The Cause and Prevention of Pear Blight," Reprint from Yearbook of 1905. "The Woolly Aphis of the Apple," Circular No. 20, second series, Division of Entomology.

Landscape Gardening.—Except where people live in flats or apartment houses, there is almost always something to be done by way of beautifying the grounds about the house. There is the making and care of a lawn and hedges, the planting, pruning, and otherwise looking after shade and ornamental trees, shrubs, flowers, and vines. A strip of ground two feet wide, next to the house, and a small front yard, will furnish room for a variety of trees and plants that will add much to the beauty and attractiveness of the home.*

In addition to the bulletins and circulars cited in the foot notes, there are others more general in their nature. The Department of Agriculture issues lists of bulletins and circulars available for free distribution, and other lists of documents for sale by the Superintendent of Documents. These lists will be sent to anyone on application, and from the list of titles those desired can be selected.†

The series of bulletins on Experiment Station Work contains much valuable information on a variety of topics. By consulting the table of contents, one may select the bulletins desired.‡

If a young man is going to devote his surplus time and energy in the main to only one of the activities suggested, he may well subscribe for a first class magazine devoted exclusively to this branch. If, however, he is going to attend to a number of these activities, a general agricultural paper may be most desirable. The *Deseret Farmer*, published at Salt Lake City, might serve this purpose, as it deals somewhat with all of these problems, in reference to local conditions.

* Farmers' Bulletin No. 185, "Beautifying the Home Grounds." No. 173, "A Primer of Forestry." "Lawns and Lawn Making," Reprint from Yearbook, 1897. "Plants as a Factor in Home Adornment," Reprint from Yearbook, 1902. Bulletin No. 62, Utah Experiment Station, "Tree Planting in Utah."

† Of those that are more general in subject matter, the following are good examples: Farmers' Bulletin, No. 109, "Farmer's Reading Courses." No. 126, "Practical Suggestions for Farm Buildings." No. 22, "The Feeding of Farm Animals." "A Directory for Farmers," Reprint from Yearbook, 1900. Annual Numbers of the Utah State Farmers' Institute.

‡ Farmers' Bulletins Nos. 84, 144, and 186 are good types of those on Experiment Station Work.

Perhaps some readers may object to the varied activity here suggested on the ground that in this day of division of labor a man should undertake nothing outside of his particular business or profession; that, to get the highest economic efficiency, each man's productive activity should be confined within as narrow limits as possible. I answer that we should strive to be well developed and well balanced men, not mere "economic machines," nor should we be merely "book worms." We should rather so direct our mental and physical activities as to preserve the health of both mind and body, and bring all the powers of both into co-operation for the attainment of worthy ends. Then, whatever a man's vocation may be, he can put into it this strength, vigor, and efficiency in thought and action.

A little study of the principles underlying any of these activities will show that they offer almost unlimited opportunities in the acquirement and in the application of knowledge gained through both reading and observation. This sort of mental activity has double value, in that it involves the immediate application of knowledge, whereby it becomes vital and powerful; and the habit thus formed, of engaging systematically in some useful labor, is one of the most important factors in the formation of character.

Salt Lake City, Utah.

HARBINGERS OF SPRING.

(For the Improvement Era.)

I welcome the bare, brown earth,
 I welcome the clear blue sky,
 For the Springtime's birth
 Awakens with mirth;
 Good by to the snow, good by!

The robin is piping his lay,
The flicker chirps from his bower,
The blue-bird is gay
In royal array—
Sweet herald of bud and flower.

The sparrow trills to his mate,
"My sweet, my own, I love best;
The season is late,
Why longer await?
Ho, now for a cozy nest!"

The lawn smiles up at the sun,
The musical brook purls along.
The day has begun,
And royally won
Its chorus of welcome song.

I go to a little mound,
Where violets ever grow,
That bloom may abound
O'er the sacred ground,
And a dear one laid below.

Oh, how she welcomed the Spring,
With its sky like her laughing eyes!
And to sweetly sing
Was her offering
To the welcome, sunny skies.

I welcome the bare, brown earth,
I welcome the clear, blue sky;
But I miss the mirth
By the fireside hearth—
Good-by to the snow, good-by!

J. L. TOWNSEND.

Payson, Utah.

TRIBUTE TO CÆSAR.

BY ELDER WILLIAM HALLS.

The Pharisees sent their disciples to Jesus to ask the question, "Is it lawful to pay tribute unto Cæsar?" hoping to draw some expression from him that might help them to sustain their charge against him of disloyalty to the Roman government. But they were disappointed, for he acknowledged the right of Cæsar, saying, "render therefore unto Cæsar the things that are Cæsar's, and to God the things that are God's."

When John the Baptist came preaching "the kingdom of heaven is at hand," and told of the coming Messiah, the Jews, chafing under the Gentile yoke, tired of paying tribute, and anxious to regain their national existence, were ready to receive a Messiah who should come as a temporal deliverer. They had no conception of the nature of the mission of the Savior, and even his disciples, who followed him through all his ministry, never understood him, for the last question they asked him, as he was about to ascend to heaven, was, "Lord wilt thou at this time restore the kingdom to Israel?"

His ministry in preaching the gospel, organizing his Church, and calling and sending the apostles to preach, had no political significance whatever. All he did was within the law. The Roman government gave all its subjects the right to worship their own gods, in their own way. Jesus was careful not to offend against the law. He gave tribute to Cæsar himself. He was just as careful to observe the law of Moses. He said, "think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill." The Jews, who had but a dead form of religion, when Jesus upbraided them for their unbelief and apostasy, and

called them to repentance, became very angry, and when they saw him going about preaching the gospel to the poor, healing the sick, and exercising a power which they as teachers did not possess, they were filled with jealousy, and sought every means to destroy him.

They accused him of many crimes against the law of Moses, and the tradition of the elders, but the charge on which they relied most for his destruction was disloyalty to Cæsar. They charged him with being a seditious malefactor, saying, "We saw this fellow perverting the nation, and forbidding to give tribute to Cæsar." When Pilate would have released him, they cried, "If thou let this man go, thou art not Cæsar's friend." Thus, on this malicious charge of treason, supplemented by persistent clamor, they induced Pilate, against his own convictions, to deliver him to be crucified.

There was no reason why Jesus should be disloyal to Cæsar, as, under the Roman government, he had all the rights necessary to do what he came to do. He could have no motive for rebellion.

This tendency among unbelievers to accuse the people of God with treason did not originate in the days of Jesus. This same spirit was manifest in the days of the prophets. In the case of the Jews, as recorded in the book of Esther, though Mordecai, by his loyalty saved the life of King Ahasuerus, yet the wicked Haman was so persistent in his charges of disloyalty against the Jews, especially against Mordecai, that he got a decree passed and sealed with the king's seal, and the day set, to have all the Jews put to death. There are many instances of this kind on record, but perhaps the most remarkable exhibition of the malignity of this spirit is in the case of Daniel and his companions in Babylon.

In reviewing the life and labors of the latter-day prophet, Joseph Smith, and the history of the Church of Jesus Christ of Latter-day Saints, we find the spirit that killed the prophets, crucified Jesus, and martyred the apostles, has followed them from the beginning till the present, using the same means as those used in former times. As with Jesus and the Former-day Saints, so with Joseph Smith and the Latter-day Saints, they have been

very careful, while obeying the commandments of God, to observe the laws of the land. There was no law against an angel coming to Joseph Smith and delivering to him those ancient records; nor against translating them and bringing forth the Book of Mormon; there was no law against organizing a church and preaching the gospel and making converts; nor against those converts gathering together, purchasing land, and making settlement on the public domain. All the movements of the Saints, in making settlements in Ohio, Missouri, Illinois, Utah, and other states, have been strictly within the law; and if any members of the Church have at any time broken the laws of the land, it has been against the rules of the Church, and the teaching and example of their leaders.

The Lord has never given a commandment through Joseph Smith, nor any of the leaders to the Church, the keeping of which would require them to break the laws of the land; on the contrary, the Saints are commanded to keep the laws of the land. "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—Doctrine and Covenants, sec. 58, page 219. "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law."—12th Article of Faith. "We believe that all men are bound to sustain the respective governments in which they reside."—Doctrine and Covenants, sec. 134, page 484.

Notwithstanding the Saints have been true to these precepts, history has repeated itself, in that they have been pursued by their enemies, evil reports circulated against them, resulting in the martyrdom of Joseph and Hyrum Smith, and in driving the Saints from state to state, and finally from the United States.

After the Saints were driven from Illinois, while still in the wilderness, struggling along under the most trying circumstances, their enemies knowing how people would be apt to feel in such conditions, having just been cast out of Illinois, and denied an asylum in any of the states of the Union, a requisition was made on them for a battalion of five hundred of their ablest men to assist in the war with Mexico. Their enemies doubtless believed that in such a condition they would be sure to refuse, which would

prove the common charge of treason against them; and then they might with consistency clamor for their destruction by the strong arm of the federal government. But they were disappointed; the battalion was raised, many of the number being leading elders of the Church. They left their wives and children, fathers and mothers, brothers and sisters, in the most helpless plight imaginable, and performed a march, which, considering their conditions, and for the distance traveled and hardships endured, is without a parallel.

Here was a test that should have established the loyalty of the Saints for all time, but it was soon forgotten or misconstrued. Only ten years from this time, while the Saints in Utah were pursuing the even tenor of their way, supposing they were at peace with all men, behold the old charge of treason, rebellion against the government, was brought against them. The idea of a people in their condition, few in number, none rich, most of them comparatively poor, with no adequate means of defense, to rise in revolt against the general government! The thought is so preposterous, it seems no sane person would believe it, yet President Buchanan, and his advisers, willing to believe anything, however ridiculous, against the "Mormons," without investigation or confirmation of the charge, equipped an army, sent it over the plains, and spent vast sums of the nation's money to put down a rebellion which never had the shadow of an existence.

In the light of common sense, there is not any reason why the Saints should be disloyal to the Government; they all believe it is the best government on earth; that its founders were led and inspired to establish it and formulate its institutions. All the rights and privileges they enjoy, with the security of life and property, are guaranteed by the Government; their relations to it are identical with those of other citizens. Being members of a church does not change their obligations to it. All obligations to the Church are voluntary, while their obligations to the Government are mandatory. If a member of the Church pays tithes, it is a voluntary contribution; to pay taxes to the state is imperative.

One joins the Church of his own volition; he can withdraw from it at will. He can neglect his duties without fear of punishment, any further than losing his membership. But he is a

component part of the state; if he neglects his duties, or breaks the law, his property may be seized; he may be deprived of his liberty, or of his life, if need be. A man may be a citizen of a state and not a member of any church, but he can not be a member of a church without also being a citizen of the state. Many good people seem to believe that religion is detrimental to the state, that it is a dangerous thing, and that a man who has a living, active faith in God, as a real being, exercising a providential care over the human family, and taking interest in the every-day affairs of men,—one who owns allegiance to God—is a menace to the state, and cannot be trusted. That if he is loyal to God, he must of necessity be disloyal to the state. And some even go so far as to say he ought to be disfranchised. But this theory of loyalty to God being inimical to the state is not sustained by historical fact.

Joseph in Egypt, while true to the God of his fathers, was one of the most loyal citizens, and the most helpful citizen of the state, for, through his wisdom and foresight, the result of faith in God, millions were saved from death by starvation. The same may be said of Samuel, Elijah, and all the prophets of Israel, who, though the most pronounced in their loyalty to God, were true to the king, and not one was ever proved in act or word disloyal to the state.

And today, the Latter-day Saints, notwithstanding the mistrust of their opponents, are among the most loyal citizens of the state. And, should the time come that the government and institutions of our country, through corruption, division and strife, are in danger, they will stand as a unit in defense of liberty and equal rights, ready to devote their all, and their lives if necessary, to maintain the integrity of the Union—not for expediency or policy, but because it is right and proper, and the only rational course to take. And after the clouds of error and the mists of prejudice have cleared away, and they are seen in their true character, the stone that the builders reject may become the head of the corner.

Mancos, Colo.

HIS AWAKENING.

BY T. W. BARKER.

I.

No one was able to explain why John Parton left his home so suddenly and mysteriously. His home life was happy. Indeed, he had often declared that his wife was a jewel, and his baby girl the sweetest in the world. His business affairs were in the best of condition. In fact, the chief criticism passed upon him by his friends was, that he applied himself too closely to business, and in his successful efforts to amass wealth, neglected his social and religious duties.

And there was good ground for this criticism. Ever since his marriage, Parton had bent all his energies to the accumulation of comforts for his wife; and when the baby came, a new incentive was given for spending his energy so. Of course, it was a laudable and worthy aim, if it had not been exclusive of other necessary duties; but in her secret heart Ethel Parton longed for the social and spiritual warmth which she had known and loved in her girlhood home, and missed so sadly since her marriage. In her sweet, quiet, womanly way, she had remonstrated with her husband, endeavoring to impress him with the idea that participation in Church work, and occasional association with family and friends, is better than constant grinding at the commercial mill. John Parton was born of "Mormon" parents, and had filled a mission in his early manhood; but not long after his return home, he allowed his mind to become engrossed in financial matters, until he had, as he said, no time for spiritual work. "Let those devote their energy to Church work, who have no genius for finance,"

was his short answer, gently uttered, to his wife's entreaties. And thus he had gradually but surely drifted away from the faithful motives bequeathed to him, into the world of mere Mammon-worship.

The efforts of the bishop were as fruitless as those of Parton's wife. John laughed good naturedly when the bishop or the ward teachers called on him.

"I don't suppose it makes much difference, so long as I pay my tithing and fast offerings, and my share of the ward expenses," he was wont to say, half seriously and half in jest.

The answer of the bishop, "We don't want your money, Brother Parton, half so much as we want you," was lightly dismissed with a laugh, and the man went on with his scramble after wealth. In vain was he told that his mistaking the payment of tithes and offerings—a necessary part of his religious work—for the whole of his duty to the Church, was a fatal error, and must lead to spiritual deficiency. His course was deliberately chosen, he said, and he thought it was for the best.

And so matters had gone on until his daughter Jennie's first birthday. On the previous evening he had come home late as usual, and brought a costly present for the little one. Not much was said by Parton or his wife about the coming anniversary, and the man seemed strangely preoccupied. The next morning, to his wife's great disappointment, he left home for his pursuit of business before the baby awoke. He did not come home for luncheon, nor did he telephone an excuse to his wife. In the evening Ethel put on her most attractive dress, and robed the baby in its daintiest clothes. When the usual time came for her husband's return to dinner, she held the baby at the window to welcome him. An hour passed, and yet she stood there. Anxiously she placed the baby in her chair and went to the telephone. She called up her husband's business associates, but they had not seen him since morning. She called up his banker. He said her husband had deposited to her credit a considerable sum of money that morning, remarking that he had concluded that a woman had as much right to a bank account as a man. He had drawn the remainder of his money, stating that he needed it for a business transaction, "Your bank book and check book we kept at the bank, expecting

your husband to call for them," he continued, "but he did not return, and I do not know where he is."

By this time the poor woman was almost frantic with apprehension. She called into requisition all the means she could think of, and all night she and her friends and the officers worked on the slight clues they could secure. But it was all in vain. John Parton had dropped completely out of sight. Sorrowfully his wife went into her sad and strange widowhood, and the weeks and months passed by without tidings from the eagerly-sought-for husband and father. Little Jennie was just learning to lisp her father's name when he went away, and now her innocent prattle of that name brought mingled sweet and bitter feelings to the heart of the desolate woman.

II.

On the memorable night preceding his daughter's birthday, a strange notion had come into the mind of John Parton. He had concluded that he wanted to make his little Jennie a prodigy of training and ability in some particular line, and for that purpose it was necessary that he amass a fortune to be spent in her education. He thought he was not making rapid enough progress by the slow methods of ordinary business. He concluded that it would be necessary for him to leave home and go to the newly-discovered goldfields of Alaska, where he hoped to pick up a fortune in a few months. This he intended to invest as an endowment fund, to be used sacredly for the ambition which had so suddenly entered his mind. "An absurd notion," the reader will say; and I agree with him. But notions still more absurd have come into the minds of men who allow themselves to be engrossed in one pursuit to the exclusion of all others. It is a sort of monomania, caused by the giving of the mind to one object; and has its counterpart in nature, when a twig is continually bent in one direction until the tree is permanently inclined to an unnatural position.

In accordance with this absurd notion, Parton made the elaborate provision for his family previously noted, and departed for the north. In order that his whereabouts might not be known, he disguised himself so successfully that his friends failed to rec-

ognize him on the street. He intended that his going should be a profound secret, and his return home a joyful surprise. His warped imagination led him to think that the amassing of sudden wealth for his family would be a compensation for the anxiety and care they would endure through his absence.

It was late in the day when he left his home. He went by rail to Vancouver, intending to take the first steamer that sailed for the gold fields. He was particularly fortunate in his arrangements. He secured excellent accommodation on the *Star of the North*, a well appointed and efficiently managed vessel. The voyage was without special incident, and Parton soon found himself at the port of landing. But here the difficulties of his undertaking began to appear. The toils and perils of the long march to the Klondike are fresh in the minds of all who ever undertook it. Even the stout and determined heart of John Parton almost fainted under the burden of the toilsome, dangerous journey. Day after day, he struggled on, rising wearily each morning to face the trials of the day, and sinking exhausted to rest at night under the cold, blue canopy with its glittering stars.

Those who had spent years in the desolate regions he traversed, declared that they had never before witnessed so cold and stormy a June. Heavy snows were followed by brief periods of thawing, and then a severe frost would turn the slushy snow into crusty, cutting ice. The passes on his route were often blocked by huge avalanches which impeded his progress, and time and again he was strongly tempted to return. But he persevered, and was one of the very few who braved all the dangers of the march, and reached the place they had so eagerly set out for. Of the other wayfarers, many had sunk into unmarked graves, while others had turned back, to reach, as best they could, the places whence they came.

III.

Parton immediately set to work. He staked out his claim, and began to mine systematically. He was fortunate, much more so than the average prospector. Yet it was fully ten months after he reached the Klondike before his dream of wealth was fulfilled.

Finding himself in the possession of gold dust to the value of perhaps ten thousand dollars, he concluded as suddenly and determinedly to return home, as, eleven months before, he had determined to leave for this El Dorado. During the long and dreary winter, he had thought much of his wife and child, and now a strong impulse had seized him to be at home on Jennie's second birthday.

Securing his gold and other valuables, he commenced his homeward journey. The difficulties of the return overland were not nearly so great as those he had encountered a year before; and he soon reached the place of embarkation. He considered himself fortunate in securing passage for Vancouver on the same vessel that had carried him northward.

We do not wonder that his hopes were high. With his wealth secure, and the most difficult and dangerous part of the journey past, he now looked forward only to the pleasant passage home, and the joyful meeting with his wife and babe. But the very joy of his situation and his hopes for the future had the effect of making him more secretive than was his wont. He seemed almost to fear that if he mingled with his fellow-travelers, he would in some way be robbed of his promised joy.

On the last evening of the voyage, some of the passengers had assembled in the main saloon, where an impromptu musical program and social was enjoyed. Parton's icy reserve was sufficiently thawed that he looked in on the little group. At that moment, a young woman with a child, of two years was standing in the middle of the room. The other passengers were gathered around her, laughing at the baby's droll prattle and pretty tricks. Someone asked the mother why she and her baby had undertaken the toils and dangers of the northern regions.

"I guess it was all foolishness," she answered with a bright, happy laugh, which belied her words. "My husband lost his employment at home, and was attracted nearly two years ago by the glittering promise of the goldfields. He talked with me before deciding to go, and I made a remark that changed his plans. I said I could not and would not let him go without baby and me. I told him," and she blushed prettily, "that his presence, his words, his smiles, were more to me and to his child than all the wealth of the Klondike. Well, the outcome of it was, that he abandoned his

plan of going to the goldfields, and went into business on a small capital at Skagway. And baby and I went with him. But he prospered," she went on, as one of the passengers took the child from her and began to romp with it. "And now I am going back to get the old home ready, and Frank is coming on the next steamer, with enough money to start a little business in our home town. Because," she said, dismissing the subject, "one may make money in the goldfields, but it's hard to make a home there."

As she finished her story, the passengers burst into spontaneous applause; and with a mist rising to his eyes and a queer feeling at his heart, John Parton hurried to the deck, where he could be alone. The moon was shining brightly, and the scene before him was beautiful. The mellowness of the night had its counterpart in his feelings. Tears rolled down his cheeks, as he remembered his hardness of heart, and his deafness to his wife's entreaties, and his lack of regard for her sacred feeling. Isn't it strange that men will sometimes harden their hearts to the words of those nearest to them, and open them to the words and feelings of strangers? But his repentance was brief. As he thought of the reunion, now but a few days ahead, and consoled himself with the gold sewed in the belt about his waist, he went to his state room and retired. For the first time his belt of gold disturbed him, and he took it off and placed it in a valise under his pillow. After an hour or two of thought, he fell asleep.

Just before daybreak, as he was dreaming of his wife and baby, a loud crash awoke him. Hastily throwing on his trousers, and taking his precious valise in this hand, he rushed on deck. A sudden and terrible storm was raging, and the ship had struck and was rapidly sinking. The boats were quickly cut away, and the passengers were entering them, when a sudden lurch of the vessel threw several persons into the water. Among these were Parton and the woman and her baby. All but these three managed to get into boats as they were launched, but they were carried away by a swift current. Parton clung to a heavy piece of timber with one hand, and to his valise with the other. The mother tried to hold herself and baby up on a piece of wreckage.

Suddenly a great wave broke over them, and when Parton could look around, he saw the baby floating beyond its mother's

reach. The golden curls were spread out on the water, and the little skirts formed a temporary parachute, and helped to keep her afloat. The frantic appeals of the mother were not lost on Parton. He knew that in order to save the little one, he must lose the fruits of his year of toil and danger. Not a moment did he hesitate. He seemed to see his own little one in deadly danger, and hear her mother pleading for her life. Dropping his precious burden, he swam to the babe, seized her in his left hand, and regained his place.

After a few hours of weary waiting, a vessel bore down upon them, and the three were safely taken on board. The mother did not scream or faint; but Parton often said afterwards that her tears and smile and hearty hand-clasp when he handed the baby to her on the deck of the vessel, were worth more than he had lost. That evening the rescuing vessel landed at Vancouver.

IV.

It was the night before Jennie Parton's second birthday, and the anniversary of John Parton's last night at home. Ethel sat by the fire eagerly scanning the paper. Not a day had passed since her husband's departure, that she did not read with eager interest every item of news that might throw light on his whereabouts. She was reading the telegraphic news, when a special dispatch from Vancouver attracted her attention. It was as follows:

A touching incident connected with Tuesday's shipwreck has just come to light. A miner returning from the Klondike with ten thousand dollars in gold dust was among the passengers. He and a woman with her babe of two years, were among those who were thrown into the water by the lurching of the vessel. The babe was about to drown, when the miner, dropping his bag of gold, swam to the child and rescued it; and a few hours afterwards all three were picked up by a passing steamer and landed safely at Vancouver.

The miner refused to tell his name or home, and merely said that the gold was a year's savings in the Klondike; but he was glad to have rescued the baby at the expense of his treasure, because of common humanity, and especially the remembrance of his own baby at home. He refused all reward, merely accepting enough money to purchase a suit of clothes and pay his expenses home.

Ethel dropped the paper and ran to the telephone. As she was about to take the receiver down, she heard a step on the porch. She sprang to the door and opened it, and fell, laughing.

and sobbing, into the arms of the bronzed, bearded man who entered. "My husband! Thank God, my husband!" she cried in ecstasy, as he folded her to his heart.

She led him to the crib where little Jennie was just awaking. He clasped the little one in his arms, and covered the wondering face with tears and kisses. Then followed a scene of sacred joy, with explanations and fervent pleas for forgiveness, stopped by loving kisses. Only one statement would his wife accept from him, and that was his confession that nothing on earth could fill the void in his heart but his family and his religion; and that he now knew the meaning of the beautiful scripture, "A little child shall lead them."

* * * * *

John Parton went into his old line of business, and prospered more than he had dared to hope. In a few years he had gained much more than he lost in the rescue of the babe. And he was wont to say that "the peace that passeth understanding," more precious to him than all his wealth, came to him through association with family and friends, and his active fealty to the Church of Christ.

Salt Lake City, Utah.

GOOD THE FINAL GOAL.

Behold, we know not anything;
 I can but trust that good shall fall
 At last—far off—at last, to all,
 And every winter change to spring.

So runs my dream: but what am I?
 An infant crying in the night:
 An infant crying for the light:
 And with no language but a cry.

—TENNYSON.

THE REAL ARIZONA.

BY PROF. N. L. NELSON, OF THE BRIGHAM YOUNG UNIVERSITY.

The word Arizona is beautiful enough considered from the view point of euphony; and no doubt the Arizonians consider it charming from every other point of view. Nevertheless, in the minds of most people the word stands for a dry, barren expanse of sand and mesquite, abounding mostly in Greasers and Apache Indians.

True, every one is more or less aware that the state boasts rich copper mines, also that the "Mormons" have established settlements there; but the first idea is likely to bring into mind the crude methods of the Spaniards in mining, and the second raises no other notion than that of a number of struggling towns, here and there, valiantly but vainly opposing the weak efforts of man against the withering drought on the one hand, and the sudden, unheralded floods on the other; the result being a mental picture of communities living always on the ragged edge of starvation.

Quite a different aspect opens before the traveler who visits this sun-kissed land. Topographically, the territory is divided into a southern and a northern half by the Mogollon range. On this dividing line, which is approximately forty miles wide and three hundred miles long, grows one of the most splendid forests in America. Whitepine trees, four feet through at the base and one hundred feet high, are not uncommon. Here are millions of car-loads of timber, as fine as any sent out from Oregon.

And the forest is still practically virgin, a fact due mainly to the difficulty of approach from the southern settlements, where lumber is much in demand; and on the north, to the comparatively unsettled state of the country, and consequently the long distance

to market; though on this side the forest begins on a very gradual slope, just where the desert ends.

This magnificent belt of wooded country forms the watershed of our sister commonwealth.

As would be inferred from my description, the northern half of the territory is a plateau, varying in altitude from four thousand to eight thousand feet, and broken occasionally by spurs of the predominating range already referred to. The climate and natural products do not, in consequence, differ essentially from those in Utah; save that during seasons of rain these low hills and wide valleys are covered with bunch-grass,—just such a picture as met the gaze of our pioneer fathers on entering the Great Basin. It is, therefore, a country given up to the cattle and sheep industries, for the most part. The settlements are small, and the areas cultivated here and there, suggest oases in the desert, quite in the same way as do the towns of southern Utah. The farm products sell at very high prices; flour, four dollars and five dollars per hundred; hay, often twenty dollars per ton.

It is here that the Greaser has lived his stunted life since the early settlements of America; herding his degenerated flocks of Mexican sheep, and working as a peon for whatever white boss would permit him to get into debt.

It may be remarked, in passing, that this same Hispanio-Mexican, or native population, is the one great indigestible evil in the social autonomy of Arizona. The Apaches and other tribes of Indians, brutal as has been their nature in the past, already show encouraging signs of absorption by, and assimilation with, the dominating race; but these Greasers—these cringing souls of sheep in the bodies of men, ready to sell their votes to whoever will buy—are likely ever to breed dyspepsia in the community life of the state.

Reverting again to the topographical features, we must not omit pointing out that the northern half of Arizona possesses two attractions likely to make her famous throughout the world. The first is the Grand Canyon of the Colorado, the most awe-inspiring chasm on the face of the earth. A movement is just now on foot to suspend a cable from Bright Angel point, on the southern brink, to the Buckskin mountains, on the northern side. The traveler

who dares to enter the basket plying along this cable, will have the awful joy of looking down seven thousand feet, and should thereafter be able to give a graphic description of purgatory.

The other natural wonder is the famous petrified forest, which covers an area of many square miles. There are trees here eight feet through at the base, and nearly one hundred feet long, lying prone upon the desert sands in solid agate of very beautiful colors, every knot and grain perfect as when they were wooded giants of a primeval forest. True, they are broken into sections varying in length from two to about eight feet, owing, evidently, to the alternate expansion and contraction caused by heat and cold. Most of the smaller branches are also missing, but still the outline is easily traceable.

It is to be hoped the United States government will take steps to preserve this marvel in stone; for already attempts are being made to carry away these trees, and work them into various furnishings in art and architecture.

Taking up now the other half of the territory, we may remark that the southern slope of the Mogollon range is very precipitous. Deep box canyons have cut their course, during bygone ages, for varying distances, from fifty to one hundred miles; spreading out at length into the magnificent valleys of the Gila and the Salt river, the latter being only a few hundred feet above sea level.

Judging by the farm and orchard products, I should say these valleys are among the most fertile plains in America. The trouble hitherto has been to conserve and utilize the water supply; for when the rains begin to fall on the Mogollon range, so swift is the descent of the streams that floods are upon the settlers ere preparations can be made to meet them. For years this has been one of the main drawbacks to agriculture along these muddy rivers.

The government has finally taken a hand in correcting this evil. The Roosevelt dam, just now being built, at an estimated cost of nearly two million dollars, is likely to hold in check all the mad waters of the Salt river, until they can be led tamely and easily upon the hundreds of thousands of acres of land below; and

assurances are given that the Gila river will receive like treatment in the near future.

Were it possible to make a journey from the eastern to the western boundary of the territory in a balloon, the Mogollon range, looked at from the southern side, would present the aspect of a gigantic red-sandstone wall, thousands of feet high and reinforced by numerous spurs and butments, between which the swift streams have cut their deep canyon gorges. It may well be imagined, also, that this wall, facing the sun at so steep an incline, is ablaze with heat during the most of the year; also that the valleys below, especially Salt river valley, are veritable ovens during the three summer months. While I was at Mesa, the government station recorded a temperature of one hundred and eighteen degrees in the shade, and unofficial thermometers, in the stores and on the sidewalks of Phoenix, often went up to one hundred and thirty degrees.

How do the people manage to live? it may be asked. Human nature is very elastic to conditions of all sorts, including heat. Many may expect to endure still warmer regions in the future, without the resources open to the denizens of Maricopa; for here one can drink gallons of ice-water a day, and accumulate perspiration from figs, grapes, and watermelons. Keeping cool is merely a problem of making a refrigerator of one's self, with one's clothes as the area of evaporation.

And then the season lasts only three months. The rest of the year, so I was informed by everybody, presents the most delightful climatic conditions in the world. Is it worth while to endure life in Arizona during these three months? The rich and well-to-do can, of course, escape by a few hours' railroad trip to Flagstaff, or some other summering place on the northern plateau; but the farmer and the merchant must maintain their places, for these three months constitute the season of growth and active business life.

And it is worth while to remain; for nowhere else in America does the soil yield greater returns to the laborer, nor curse him with taller weeds for his neglect. There are places in both these valleys where the tops of the houses can barely be seen from the street, over a forest of sunflowers.

The impression one gets of the people is very pleasant, indeed, from the social point of view. Big-hearted, generous, hospitable, they are great believers in the future of their rather too sunny land. As far as I could learn, there were no croakers or "knockers." These, it seems, have all gone north again. The people remaining have evidently become accustomed to the peculiar climate, accepting it quite as a matter of fact, and going about their business without concern.

But they do not permit the stranger in their midst to lapse into the same pleasant forgetfulness. However much he may be determined to ignore the thermometer, they will ask him seventy-nine times a day, "How do you like the heat?" as if secretly they enjoyed this purgatorial basting of a fellow mortal!

For those who are capable of enduring a tropical climate, southern Arizona offers opportunities not equalled even by California. Oranges, bigger and juicier than those of the golden state, have already been placed on the Eastern market from the Salt River valley; and it is the ideal home of the fig, the almond, the pomegranate, and the sweet potato.

The settlers have not, however, been thoroughly awakened to the tropical possibilities of their splendid country. In Mesa, for instance, I found beautiful figs dropping off the trees and rotting on the ground. At Los Angeles, one week later, I found figs of no better quality, attractively displayed in the fruit stores, at twenty cents a pound. In fact, most of the farmers I met did not seem to realize that they had entered the tropical zone. Both as to their manner of living and the products of their farms, they were still imbued with the idea that their country resembles Utah and the north.

Another criticism widely applicable to these agriculturists is best expressed in the French phrase, *embarras des richesses*; that is, embarrassment in consequence of too much wealth. The English phrase is "too many irons in the fire." As before suggested, the leading commentary on such a state of things is weeds—weeds and a general aspect of dilapidation in houses, fences, gardens, orchards, and other improvements.

To speak of the mining industries would require a chapter by itself. Suffice it to point out here that the titanic forces which,

during countless geological ages, have worn down the Mogollon range, have also brought to the surface the mineral wealth of the earth, especially in copper. Already the agricultural products are far eclipsed in value by those of the mines; and the latter are advancing with such tremendous strides that it would not be surprising to see the state rank first in the mining industries, within another decade.

Taken all in all, it may be said, in that unique old slang phrase, "Arizona is no longer to be sneezed at." Its up-to-dateness both surprises and delights the visitor; though to the inhabitants of that favored country it excites no other remark than, "Of course!"

Provo, Utah.

MOONLIGHT ON GALILEE.

(For the Improvement Era.)

Pale moonbeams glimm'ring softly fall, across the dark'ened, slumb'ring sea;
The glist'ning radiance wakes the night, and thrills thy bosom, Galilee.
Wide spreads the brilliance far around—a story sweet it tells to me,
Of other days when Christ was here beside this shining Galilee.

O Galilee, thy shimm'ring waves are floating on where none may see;
Like tiny silver ships they rise, then sail away, o'er Galilee.
The mountains gently rise o'er there, where purple mists hang o'er the sea;
A glorious scene I gaze upon, 'tis moonlight on blue Galilee.

Bewild'ring fair and calm the night, how bright the moon, how smooth the sea!
And O, 'twas here Christ wandered oft, or crossed before to Galilee.
This sea, 'tis said, God loved the best, and chose this one himself to be
Where Christ should walk to reach the boat, out on thy waters, Galilee.

O, were the gates of heaven ajar, when he uprose in majesty?
And did the glory lost to earth descend again o'er Galilee?
Or was it love that fitted through, the fairest angel one may see?
And did her glit'ring mantle's sheen so glorify, sweet Galilee?

Ah! yes; 'twas love that spread the glow, and every heart-throb thrills the sea,
Where scintillates the glory yet, once manifest in Galilee.
My heart in rev'rence bows this eve, that here in life I once might be,
Where moonlight, soft as love divine, o'erflows with splendor, Galilee.

LYDIA D. ALDER.

Tiberias, April, 1905.

LIFE OF ST. PAUL FOR THE YOUNG.

BY GEORGE LUDINGTON WEED.

CHAPTER XXII.

PHILIPPI.

Riverside Prayer-meeting—Lydia—A Slave Girl with an Evil Spirit—Cast Out by Paul—Arrest of Paul and Silas—Beaten—Imprisonment—Songs in the Night—Earthquake—The Philippian Jailer—Alarmed Magistrates—Paul a Roman Citizen—The Great Question and its Only Answer.

Paul visited Philippi about twenty years after the death and resurrection of Christ. Though there was no Christianity in Europe, there were some who worshiped God in sincerity, and were ready to receive the Gospel of Christ when offered to them. Paul found such in Philippi. No synagogue was there, but a place of worship, probably a rude enclosure open at the top, on the bank of the river Gaggitas. The worshipers were women only, believers in the God of the Jews, but knowing little or nothing about Jesus Christ. They met Sabbath after Sabbath for prayer. On one of these days Paul and Silas came and “sat down and spake unto” them. One of these women was named Lydia. Her home was in the city of Thyatira. She was a seller of purple—a beautiful dye with which the richest garments were colored. In her business, she spent part of her time in Philippi. Her “heart the Lord opened that she attended unto the things which were spoken by Paul.” She not only carefully listened to his words, but believed what he said, becoming the first Christian in Philippi, and being baptized with her household. In gratitude and friendship for him and his companion, she invited them to be her guests while in the

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city. This was only the beginning of kindness he received from Philippian Christians. Four times they made him gifts when in need; one of them when he was a prisoner in a Roman dungeon. For many days Paul continued to teach and preach without any such trouble as he had in other places.

There was a certain young woman who did and said strange things, in which ignorant people believed she was helped by a heathen god called Apollo. She made wild gestures and pretended to be a prophet telling of things that would happen. She had a mysterious evil spirit. She was a slave whose owners received money for her foolish and deceitful doings.

Paul and Silas continued to go to the riverside to meet the increasing numbers who wanted to see and hear them. The poor slave girl followed them again and again. She seems to have understood something about the apostles and their teaching. Day after day she cried out, "These men are the servants of the Most High God, which show unto us the way of salvation."

This was true, but Paul feared that coming from her it would do no good. He also wanted to show that the Christian religion had more power than that which her masters pretended that she had. So Paul said to the evil spirit in her, "I command thee in the name of Jesus Christ to come out of her." "And he came out the same hour."

Her masters were very angry because they could no more use her in getting money. So in revenge they complained that Paul and Silas were making trouble by preaching a new kind of religion. The apostles were not allowed to make any defense, nor to have any trial in which their innocence could be proved. The magistrates did as the slave's masters and the ignorant, excited mob demanded, giving order for the arrest of Paul and Silas. They were seized, rudely stripped of their garments, dragged to the whipping-post with their hands tied, and beaten with rods of elm-wood on their naked backs. Eight times do we find such shame and cruelty in the story of the life of Paul.

"And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely." He probably thought they were guilty of some great crime, and that the officers wished them to be very cruelly treated. So he rudely

“thrust them into the inner prison”—the dark and loathsome dungeon where not even the light of day could give a little cheer and comfort. It was probably one of those horrid cells well known throughout the Roman world, where the inmates suffered from cold and dampness which made their chains to rust, while they endured a living death. Adding to their torture, “he made their feet fast in the stocks.” This was a wooden instrument of torture having five holes—two for the wrists, two for the ankles, and one for the neck. The only pity the jailer seems to have shown was in using only those for the feet. The apostles had no hope of favor on the morrow from the unjust and merciless officers of the law, sleeping in their homes without thought of the wrong they had done to innocent men. The quiet of the prison was broken only by the tread of the sentinel—the needless guard of the stock-bound captives. Sleepless from torture they passed in loneliness the early hours of the night. Yet they were not alone. As “the Lord was with Joseph” in the Egyptian prison, he was with them in the Philippian jail. At last they broke its silence. “At midnight Paul and Silas prayed and sang praises unto God,” who, as Job declared, “giveth songs in the night;” and who, as the Psalmist said, “looked down from heaven to hear the groaning of the prisoner, to loose those that are appointed to death.”

Nor did God alone listen to their prayer and song, for “the prisoners heard them.” Murderers, thieves, robbers and outcasts, supposing the newly arrived prisoners to be like themselves, were roused from their guilty slumbers, not by curses and profanity so often on their own lips, but by the voice of prayer, which perhaps they had never heard; roused, not by low and foolish songs, but probably by Psalms of David, as pleasing to God in the Philippian jail as in the Temple at Jerusalem. Paul and Silas could sing in their darkness as Fanny Crosby in her blindness—

This is my story, this is my song,
Praising my Savior all the day long.

But, as if the day were not long enough, their song was continued in the midnight hour. It resounded along their prison walls, which were shaken to their foundation, as if even they were startled by so strange an event. An earthquake shook the living

tomb of the apostles, as did another that of the Lord to whom they prayed and sang. Bolts and bars were such no longer because loosed from their sockets. The shattered prison doors flew open. The stocks could no longer hold fast the feet of the apostles, nor chains the limbs of their fellow-prisoners. Yet none attempted to escape. As if awed by some mysterious presence, all remained in their cells; or, as we may suppose, soon gathered around the inner prison of the apostles.

The keeper had been startled from his sleep. The earthquake that shook the prison wall made him quake with fear. He saw that the prison doors were open and took it for granted that the prisoners had fled. He knew that he would be disgraced, and that his life would be taken according to the Roman law if a single prisoner escaped. In despair he drew his sword to take it himself. "But Paul cried with a loud voice, Do thyself no harm: for we are all here." But this did not give him peace: his conscience troubled him. Calling for a light, with a blazing torch in his hand, trembling with terror, he rushed into the dungeon and cast himself down before the apostles. He rejoiced that he had been saved from threatened death of body, but there was another and greater danger. He now believed what the poor slave girl had said, that these men were the servants of the Most High God, and showed the way of salvation. So he cried out, "Sirs, what must I do to be saved?" "And they said, Believe in the Lord Jesus Christ and thou shalt be saved and thy house."

That was a strange midnight scene in the apostles' cell—so damp, dark and cheerless; then bright with the flaming torch; the lone apostles suddenly with the little congregation of the jailer, his family and prisoners, speaking unto them the word of the Lord. The jailer looked at Paul and Silas with a mingled feeling of sorrow, joy, pity, gratitude and love. "He took them the same hour of the night, and washed their stripes," which the day before had excited in him no pity. The waters from the same fountain in the prison-court which were used for their cleansing and healing, also became the waters of baptism for him and his family.

But the prison dungeon was no fit place for such "servants of the Most High God." The jailer had rudely "thrust them into the inner prison." Now he gently led them to his inner home,

and "set meat before them" in place of the prison fare, "and rejoiced, believing in God with all his house." Of all the families of Philippi at that midnight hour, the most blessed was that of him who has been known for two thousand years as the Philippian jailer.

In the morning the magistrates were greatly troubled. They were superstitious, believing that earthquakes were caused by their heathen gods because displeased with them. They also feared the Emperor Cæsar when they learned that the men they had so cruelly treated without trial were Roman citizens, knowing they were in danger of losing their offices for life. They wanted to hush up the matter and quietly send away the apostles. So they sent word to the jailer, "Let those men go," and he gladly delivered the message. But if they had gone without anything more being done, it might have been said that they fled at the time of the earthquake, or that they had bribed the jailer to let them escape. Great injustice had been done. So Paul and Silas refused to leave the prison, simply because they were allowed to do so. Paul was a bold man as well as a Christian. He said of the magistrates, "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily, but let them come themselves and fetch us out." And so, as the jailer had brought them from the inner prison, the magistrates "came and brought them out" of the prison itself, thus confessing that they were wrong and the apostles right. Paul and Silas had no revengeful spirit: they did not complain to the emperor of the men who had themselves broken Roman law.

If they had left the prison without this confession of the magistrates, when Paul returned to Philippi it could have been said that he was the "pestilent fellow" who escaped from jail. But when he did return, he was known as the apostle whom God delivered, and many believed the Gospel for which he had been so shamefully imprisoned. Peter, when delivered from prison by the angel in Jerusalem, "came to the house of Mary the mother of John where many were gathered praying." Paul and Silas went out of the prison and entered into the house of Lydia: and when they had seen the brethren, they comforted them and departed.

Let us remember that Christianity in Europe began at Philippi, at a prayer-meeting of devout women only, who were in the habit of praying, meeting every Sabbath; that the first person whose heart the Lord opened to believe the Gospel of Christ was a tender-hearted woman, and the second was a hard-hearted heathen jailer; that the first of all the sermons preached in Europe was in a rude hut, and the second in a prison; and last but not least let us remember the question asked by the jailer concerning salvation, and remember the most blessed answer given by Paul, the only one that can be given.*

CHAPTER XXIII.

AMPHIPOLIS—THESSALONICA—BEREA.

A Night in Amphipolis—Thessalonica—A Central City—Paul's Poverty and Labor—In the Synagogue—A Model Church—Jason—Paul and Silas Sent Away—Berea—Bereans—A Berean Study—Hunted Like Prey.

Paul left Philippi with the marks of brutal treatment on his body, yet with pleasing memories of the band to whom he had been a blessing and who had been such to him. Thirty-three miles brought him to Amphipolis. It was beautifully situated three miles from the sea, bordering on a lake, sheltered by hills and almost encircled by a bend in a river. A neighboring plain, whose many streams made it fertile for cotton and corn, was almost covered with villages. There was no synagogue in Amphipolis or encouragement for preaching there. Paul and his company stayed a single night, then went thirty miles to Apollonia, and thence forty miles to Thessalonica, the capital of all Macedonia, to which the soldier in Paul's vision had beckoned him from Troas. It was a far-famed city. It was connected with many and distant places, being easily reached by roads and rivers and the sea; so that it was a great place for trade. It was a fitting place from which the Gospel could be sent in every direction. Thus Paul felt when he wrote after leaving Thessalonica about the Christians there: "From them the word of the Lord had sounded forth like a trumpet, not only in Macedonia and Achaia, but in every place."

* Acts 16:31-33.

There was one synagogue in it and that the only one in a vast region: in it Paul began his ministry. He was poor. For Christ he "suffered the loss of all things," including property. When ending his journey at Thessalonica he was probably penniless; nor did he find it easy to earn his daily bread, especially as a great famine in that place at that time increased the price of wheat sixfold. Had he not been helped by the Philippi church he would have suffered greatly. Like his fellow-Christians in Thessalonica, he was in deep poverty. He afterward wrote to them of these days when he was laboring night and day for his own support while he preached the gospel unto them. The trade he learned when a boy in Tarsus was of great use to him in Thessalonica and other places. This great apostle was not ashamed of honest toil, as he weaved goats' hair into tent-cloth in the house of Jason, a Jewish Christian with whom he had found lodging.

After his persecution at Philippi only a few days before, we might think he would be afraid to go to the synagogue in Thessalonica, and tell the same things that had maddened the Jews there. But he boldly entered it and for three Sabbath days explained the Old Testament Scriptures, which told about the coming of Christ to the world, and then showed that these things foretold had happened. He said, "This is the Messiah Jesus whom I am preaching to you." Some of the Jews believed this and united with the Church. So did "Greeks, a great multitude, and of chief women not a few." Most of them were Gentiles. Paul told them that as Christians they would suffer persecutions, but they were ready to follow his noble example in whatever trials might come. They gave up their heathen idolatry which could give them no real peace, and rejoiced in what Paul told them of the true God, and of Jesus Christ who had risen from the dead, and with whom they could live forever in heaven. This was very different from the Pagan teaching that there is no life after death, and that those who have loved each other on earth can never meet again.

The Church in Thessalonica became noted for its faithfulness, love, and liberality. It was known as the model Church in Macedonia and Achaia. There were many women in it. They learned what Christianity can do for woman. We must remember that in

those days and those countries woman was not treated as she is now in Christian countries. It has been truly said, "If man owes much to Christ, woman owes still more."

Certain Jews in Thessalonica were very angry at Paul's preaching. Their rage was also increased by the influence he had over the leading women of the city who had become Christians. They gathered a mob of worthless idlers of the lower classes and stoned the house of Jason. Finding Paul and Silas absent, they seized him and other Christians and dragged them before the magistrates, who had the power of life and death, and falsely said that they were making great trouble and calling Jesus the king instead of Cæsar, the Roman emperor. The magistrates took money from the Christians as a pledge that they would act peaceably, and let them go.

The city became quiet, but the apostles were in much danger from the magistrates and the mob they could excite at any time. With sorrowful hearts, they determined to flee. As when Saul was in Damascus, "the disciples took him by night and let him down by the wall in a basket;" so in Thessalonica, the brethren immediately sent away Paul and Silas by night into Berea. In the darkness, seen only by him to whom it is as the day, the two fugitives commenced their journey of fifty miles in danger of pursuit, along an unknown way which led them across large and flooded streams. Away from the strife of larger places, in the quiet, almost hidden town of Berea, among the gardens, streams and groves of palm and plane-trees, they hoped for a refuge for themselves and the gospel they carried.

In this they were not mistaken. The storm in Thessalonica was followed by a calm in Berea. They went into the synagogue of the Jews. As in other synagogues, they wanted to prove that Jesus who had been crucified was the Messiah whom the Old Testament Scriptures said would come. In those places the Jews denied this, and refused to compare what Paul said with what the Scripture said. This was the case in Thessalonica: but those in Berea "were more noble than those at Thessalonica in that they received the word with all readiness, and searched the Scriptures daily whether these things were so." They had the right spirit, listening attentively and then carefully studying the prophecies about

Christ. They had not these sacred rolls in their homes. Such were kept in the synagogues and read on the Sabbath and at other times.

We can imagine a most interesting scene when the audience was turned into a Bible class with Paul for the teacher, teaching about Jesus and what happened to him; and then asking a Rabbi to turn to the places which told that these things would come to pass.

We can imagine Paul saying, "Turn to Micah and see where the Messiah was to be born." The Rabbi takes that scroll from behind the curtain and reads, "Thou Bethlehem, out of thee shall come he that is to be ruler in Israel." Paul exclaims, "Jesus was born in Bethlehem." He then asks, "Out of what other country should he be called? What does Hosea say about it?" The Rabbi reads, "Out of Egypt have I called my Son." Paul exclaims, "That is just what happened to the infant Jesus." He then asks, "What wonderful thing does Isaiah say the Messiah would do?" The Rabbi unrolls that scroll until he finds this prophecy, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." Paul cries, "Jesus did just these things." The interest deepens and all begin to feel that "these things *are* so."

But Paul is not yet done. He says, "In that same scroll, to what is the Messiah compared?" The Rabbi reads, "He shall lead his flock like a shepherd, and gather the lambs in his arm." "Now," says Paul, "that is just what Jesus claimed to be, saying, 'I am the good shepherd;' and no one has ever lived of whom this was so true."

Paul then tells the Rabbi to take down the Psalms and see how the Messiah would be treated by the rulers. This is the record, "Rulers take counsel together against the Lord." "So," says Paul, "they did in Jerusalem. He was betrayed to them. Please find in the Zechariah roll how much was to be paid for the betrayal." There it is written, "They weighed for my price thirty pieces of silver." Paul exclaims, "That is just the amount Judas paid them."

We can almost hear the excited class exclaiming, "Wonder-

ful! Wonderful and true!" They listen to the apostle's next question, "What spirit would the Messiah show in all the cruel treatment he would receive?" Once more the words of Isaiah are examined until these are found, "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Paul declares, "That is the spirit of meekness which Jesus showed always and everywhere."

"How was Messiah to die?" asks Paul, calling for the roll of the Psalms. The Rabbi reads, "They pierced my hands and my feet." "O Bereans," cries Paul, "his prophecy was fulfilled: Jesus whom I preach was *crucified*. But his death is not the end of our study. Was he to remain in the grave and his body go back to dust? Rabbi, what did he say to God, as recorded in a Psalm of David?" With his hand trembling with excitement the Rabbi finds the words, "Thou wilt not suffer thy holy one to see corruption." Paul exclaims, "Jesus saw no corruption. He rose from the dead on the third day. It is especially because of his *Resurrection* that I believe Jesus was the Messiah."

We have imagined only part of the subjects which the Bereans may have studied with Paul, as they "searched the Scriptures daily." These Berean Christians are "noble" examples to all. This is why their name has been given to towns and schools and classes and courses of Bible study. We should remember that they had the Old Testament only, telling of what Christ was to be and do, while we have the New Testament, telling what he has said and done. They had not the helps of our day for learning of him.

But Paul's quiet and happy stay in Berea was not long. His enemies in Thessalonica learning where he had gone, and of the work he had done, followed him as hunters and dogs do their prey. The Bible class lost its teacher, who had once more to flee. Some of the converts went with him sixteen miles to the sea, where he took a ship which soon brought him in sight of a colossal statue of Minerva and her magnificent temple, which immediately reminded him of the heathenism of Athens.

[TO BE CONTINUED.]

TRANSLATION OF THE BOOK OF MORMON.

ANSWERS TO QUESTIONS RESPECTING THE THEORY IN THE SENIOR MANUAL, 1905-6.

[CONCLUDED]

BY B. H. ROBERTS.

I find it necessary to refer again to the matter of a "literal translation"—a word-for-word bringing over from one language into another, a thing which is practically impossible, if sense is to be expressed. Reference is again made to this subject because it seems to be the most stubborn obstacle in the way of the acceptance of the "Manual theory."

Since writing the article which appeared in the April number, a so-called "literal translation" of the Greek New Testament has fallen into my hands, extracts from which I think will help to illustrate the point at issue. It should be remembered in what is to follow, that this "literal translation" is only approximately so. The publishers themselves say, "We give the Greek text with an interlinear translation *as literal as may be to be useful.*" To show that the "literal translation" is not and cannot be literal, it is only necessary to call attention to a few facts which the publishers of the Greek text and its translation themselves call attention to; namely, The word "master" is used in the authorized version (our common English version) to translate six different Greek words, all bearing different shades of meaning. The word "judgment" stands for eight different Greek words in the original. Of particles, "be" represents twelve different words; "but," eleven; "for," eighteen; "in," fifteen; "of," thirteen; and "on," nine; and so with many other words. Where these facts obtain, to talk of "literal translation" is to talk of literal nonsense. Still, this so-called "literal translation" will be of assistance to us in this in-

γέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει. ἐν τῷ ὀνόματί μου δαίμονια ἐκβαλοῦσιν· γλώσσαις λαλήσουσιν· καινὰς μὴ ὄφεις ἀροῦσιν· κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἔξουσιν.

shall be into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow: In my name shall they cast out devils; they shall speak new things; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. 20 ἔκεινοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνέρογουντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Τὸ κατὰ Μάρκον εὐαγγέλιον.
The according to Mark glad tidings.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ. THE ACCORDING TO LUKE HOLY GLAD TIDINGS.

ΕΠΕΙΔΗ ΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν FORASMUCH AS many took in hand to draw up a narration περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς, 3 ὡς αὐτοὶ καὶ ὑπῆρταν γενόμενοι τοῦ λόγου, 3 ἔδοξεν ἐγὼ καί, παρηκολουθηκότες ἀνωθεν πᾶσιν ἀκριβῶς, καὶ σοὶ γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῷς περὶ ὧν κατήχηθης λόγων τὴν ἀσφάλειαν. 5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἑκείνων τῶν Ἀβιά, καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ

FORASMUCH AS many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 that thou mightest know the certainty of those things, wherein thou hast been instructed. 5 THERE WAS in the days of Herod, the king of Judaea, a certain priest named

* παρακολουθήσει ταῦτα L; ἀκολουθήσει ταῦτα Tr. † — καινὰς Tr. ‡ + καὶ ἐν ταῖς χερσὶν and in the hands Tr. § βλάβη should it injure GLTAW. † — Ἰησοῦς Jesus LTr. ‡ ἀνελήθη LTrA. † — Ἀμήν EGLTAW. ‡ — Τὸ κατὰ Μάρκον εὐαγγέλιον EGLTW; Κατὰ Μάρκον Tr; Εὐαγγέλιον κατὰ Μάρκον [A].
* Εὐαγγέλιον ([Evang.] A) κατὰ Δουκάν GLTAW; κατὰ Δουκάν Tr.
* γυνὴ αὐτοῦ LTrA. ‡ — τοῦ TTr[A].

vestigation, and I hope also somewhat convincing for the contention made here, and in the Manual, respecting the nature of the translation of the Book of Mormon.

I give on the foregoing page the photograph of an entire page from the Greek New Testament. It will be observed that the Greek is given, and under each Greek word an English equivalent, "as literal as may be to be useful." Remember, not absolutely literal; and in the margin is the translation of our common English version.

Now, for purposes of comparison, I give Paul's account of himself before King Agrippa from the so-called Greek "literal translation," and Nephi's account of himself taken from the Book of Mormon.

PAUL'S ACCOUNT OF HIMSELF.

And Agrippa to Paul said, It is allowed thee for thyself to speak. Then Paul made a defense, stretching out the hand: Concerning all of which I am accused by Jews, King Agrippa, I esteem myself happy being about to make defense before thee today, especially acquainted being thou of all the among Jews customs and also questions; wherefore I beseech thee patiently to hear me. The then manner of life my from youth, which from commencement was among my nation in Jerusalem, know all the Jews, who before knew me from the first, if they would bear witness that according to the strictest sect of our religion I lived a Pharisee. And now for hope of thee to the Father's promise made by God, I stand being judged, to which our twelve tribes intently night and day serving hope to arrive; concerning which hope I am accused, O King Agrippa, by the Jews. Why incredible is it judged by you if God dead raises? I indeed therefore thought in myself to the name of Jesus the Nazarine I ought many things contrary to do.

NEPHI'S ACCOUNT OF HIMSELF.

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days—nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my day; yea, I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians. And I know that the record which I make, is true; and I make it with mine own hand; and I make it according to my knowledge. For it came to pass in the commencement of the first year of the reign of Zedekiah, King of Judah, (my father Lehi, having dwelt at Jerusalem in all his days;) and in that same year there came many prophets prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed.

In order that it may be seen that the difference between even an approximately "literal translation," and the translation of the Book of Mormon, holds good in other forms of composition as well as personal narrative, I place the following doctrinal explanations before the reader for purpose of comparison:

THE DOCTRINE OF PREACHING TO THE
SPIRITS IN PRISON—PETER.

For better, doing good, if wills the will of God, to suffer, than doing evil; because indeed Christ once for sins suffered, just for unjust, that us he might bring to God; having been put to death in flesh, but made alive by the spirit, in which also to the imprisoned spirits having gone he preached, disobeyed sometimes, when once was waiting the of God long suffering in the days of Noe, being prepared ark, into which few, that is eight souls, were saved through water, which also us figure now saves baptism, not of flesh a putting away of filth, but of a conscience good demand towards God, by resurrection of Jesus Christ who is at right hand of God, gone into heaven, having been subjected to him, angels, authorities and powers.

DOCTRINE OF THE FALL OF ADAM.—LEHI.

And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall.

This will doubtless be sufficient to show the difference between a somewhat "literal translation" and one which is evidently not a "literal," or word-for-word bringing over from one language into another. The difference between the two things as indicated here is very great. Still not so great as it would be if we were in possession of a real "literal translation." One other thing also should be remembered; namely, that however sharp the difference is between a somewhat "literal translation" of the Greek and the translation of the Book of Mormon, a "literal translation" from the Nephite reformed Egyptian language would undoubtedly indicate a still sharper difference, for the reason that our English idiom undoubtedly conforms more readily to the Greek than it would to the Nephite language; so that, great as the

differences are in the foregoing illustrations, they would be still more sharply defined if the Book of Mormon were a word-for-word bringing over from the Nephite language into the English—if such a thing were possible. Enough, however, is here apparent to make it plain that the Book of Mormon is not a “literal translation” from the Nephite language, that is, in the sense of being brought over word for word and letter for letter from the Nephite into the English. The translation of the Book of Mormon is English in idiom, and the idiom of the time and locality where it was produced, as all must know who read it, and especially those who have read the first edition of it. It having been determined, then, that the translation of the Book of Mormon is in English idiom, the question remains, Whose is it? The Urim and Thummim’s, the Lord’s, or is it Joseph Smith’s? And who is responsible for its palpable errors? The Lord, or man? With that question in mind, read the following few sample passages from among many that might be quoted of like character from the first edition. Speaking of Urim and Thummim the following occurs:

And the things are called interpreters; and no man can look in them, except he be commanded, lest he should look for that he had not ought, and he should perish; * * * but a seer can know of things which has past, and also of things which is to come * * * and hidden things shall come to light, and things which is not known shall be made known by them. (Page 173.)

Blessed are they who humbleth themselves without being compelled to be humble. (Page 314.)

Little children doth have words given unto them many times which doth confound the wise and the learned. (Page 315.)

But they had fell into great errors, for they would not observe to keep the commandments of God. (Page 310.)

Have mercy on me, who art in the gall of bitterness and art encircled about by the everlasting chains of death. (Page 325.)

I have always retained in remembrance their captivity; yea, and ye also had ought to retain in remembrance, as I have done their captivity; * * * for ye had ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye had ought to know also that inasmuch as ye shall not keep the commandments of God, ye shall be cut off from his presence. (Page 326.)

Behold I say unto you, that it is him that surely shall come to take away the sins of the world. (Page 333.)

My son, do not risk one more offense against your God * * * which

ye hath hitherto risked to commit sin; * * * for that which ye doth send out shall return unto you again. (Page 337.)

And thus ended the record of Alma, which was wrote upon the plates of Nephi. (Page 347.)

And this shall be your language in them days: But behold your days of probation is past.

Are these flagrant errors in grammar chargeable to the Lord? To say so is to invite ridicule. The thoughts, the doctrines, are well enough; but the awkward, ungrammatical expression of the thoughts is, doubtless, the result of the translator's imperfect knowledge of the English language,* for which lack of knowledge he is not one whit blamable, since his lack of education was due entirely to his want of opportunity for acquiring learning. And, moreover, the errors are just such errors as one circumstanced as the translator was, would make. Again, I say for the translation, as Moroni says for the original Nephiite record: "If there be errors, they are the errors of man," not God's errors. Let us rid ourselves of the reproach of charging error, even though it be of forms of expression, unto God, in whom and in whose ways there are no errors at all.

One correspondent to the ERA, after making some objections to the "Manual theory" of the translation of the Book of Mormon, closes his communication with the following *post script*:

P.S.—We don't think the writer of the Manual should answer this. Give us better authority.

* Of course, inefficient proof-reading, and the fact that the publishing firm that got out the first edition of the Book of Mormon was unfriendly to it, and, therefore, careless in its work, and, perhaps, even mischievously disposed towards it, may account for some of the verbal and grammatical errors of the first edition. On the probability of this being the case, the writer of the Manual said in that work:

"Of course, the fact that the Book of Mormon was published in a country town, on a hand press, and by persons unfamiliar with book making, and the proofs were read by Oliver Cowdery, who was entirely without experience in such work, will account for many errors verbal and grammatical. The further fact that the employees, at the printing establishment where the book was published, were unfriendly to it, and were more anxious to make it appear ridiculous than to turn out a good job, may account for other errors that crept into the first edition. But after due allowance is made for all these conditions, the errors are so numerous, and of such a constitutional nature, that they cannot be explained away by these unfavorable conditions under which the work was published."—*Manual*, page 494-5.

It would have pleased the writer of the Manual had the editors of the ERA thought proper to have referred these questions concerning the translation of the Book of Mormon to someone else—to better authority—and there are many better authorities; but the editors have seen proper to refer the questions to the Manual writer, and they have received such consideration as he is able to give them, within the compass of these articles. Since the questions were referred to him, however, the *Deseret News* editorially has taken up the subject, and I am very pleased with the opportunity of presenting to this *post script* writer the better authority for which he longs; but he may be disappointed in the fact that the *News* writer sees this matter of translation substantially in the same light in which it was presented by the Manual:

A CURRENT QUESTION.

We have received from one of the wards in Idaho the following question, which we are requested to answer through the columns of the *Deseret News*. As it does not relate to any local matter which would come under the immediate jurisdiction of the ward or stake authorities, and is a subject that is receiving much attention just now, we will respond to the desire of our friend on this matter, as we are able. The question asked is as follows:

Did Joseph Smith the Prophet, in translating the Book of Mormon, use his own language in translating the book into the English language, or did he use what appeared to him in the Urim and Thummim as the interpretation of the Nephite characters, and would it pass away before it was correctly written?

We are of the opinion that the Manual for 1905-1906, prepared as a guide to the Young Men's Mutual Improvement Association in the study of the Book of Mormon, will give a sufficient answer. But there is some conflict of opinion, in consequence of statements purporting to have been made by David Whitmer and Martin Harris, concerning the manner in which the Prophet Joseph obtained the interpretation of the characters inscribed upon the metallic plates, which were in "reformed Egyptian" hieroglyphics. The idea conveyed by those statements was that when the Prophet Joseph looked into the Urim and Thummim he saw the characters that were on the plates, and underneath them their meaning in the English language, and that when reading them to the scribe who wrote for him, the line would not disappear and another take its place unless it was copied correctly.

The history of the Prophet Joseph Smith, prepared from his diary, does not afford that information, nor do we know of anything authentic as coming from him which gives a description or explanation of the manner of translation of the

Nephte record. One thing, however, is very clear to us, and that is, that whether in prophecy or preaching or translating, the man inspired of God is not simply a talking machine, but one who is divinely impressed and enlightened and whose understanding is quickened and enlarged, but who still possesses all his faculties and the free agency which God has given to all mankind.

If all that was necessary for the Seer was to look into the instrument given to him as an aid in the work of translation, there would have been no real necessity for his possession of the plates, which he had to guard with such care. And if every word in English was supplied to him in the way supposed, it is not likely that any errors either in grammar or composition would be seen. We have not the slightest doubt that with the aid of those stones, and by the gift and power of God, Joseph was able to read the characters on the plates and understand their full signification, and that he expressed that in the ordinary language to which he was accustomed and according to his knowledge in the use of it, just as a person who translates anything from an ancient or modern language, the understanding of which he obtains by the ordinary means, and who would give it in English, according to the usual phraseology to which he was accustomed.

The prophets of old who spoke and wrote "as moved upon by the Holy Ghost," though inspired by the same spirit, expressed that which was given to them in their own way and with those distinctive peculiarities they each possessed. They were not acted upon against their own will, or as automatons. As Paul has it, "The spirits of the prophets are subject to the prophets." Any one who has enjoyed the spirit of revelation, either in prophecy, in testimony, in preaching, in interpretation of tongues, or in other spiritual gifts, knows what it is to receive light and truth by the power of God, which he speaks in his own language and in his own manner and style. He who has not been thus inspired, may not be able to understand how the meaning of the characters on the plates was made clear to the translator so that he could express it in his own language.

But the important fact in this important matter is, that Joseph Smith really received these ancient records, containing much of the history of this continent and an account of the dealings of God with the early inhabitants thereof; that he translated them into the English language; and that, according to the testimony of the three witnesses—Oliver Cowdery, David Whitmer and Martin Harris—the voice of the Lord declared that they were translated "by the gift and power of God," and therefore they were translated correctly. As to the exact *modus operandi*, there is nothing on record that we know of as coming from the Prophet himself.

The great truth remains, that we have the Book of Mormon, written in simple language, and that such imperfections as may be found in it are, as it declares itself, "the mistakes of men," and that these are simply errors of language, of such small importance that the meaning is not obscured, but whoever reads may also understand. It gives a plain and succinct account of the manner in which this continent was peopled in early times, shows the origin of the present tribes of so-called Indians, unfolds the purposes of the Almighty concerning this hemisphere, expounds the principles of the everlasting Gospel, by obedience to which

mankind may be saved, and testifies that Jesus of Nazareth was in very deed the Son of the Eternal God and the Redeemer of the world. These great truths are invaluable, and the question concerning the exact manner of the translation of the Book is comparatively of little moment.—*Deseret Evening News*, January 31, 1906.

I think it proper at this point, also, to say, by way of personal explanation, and perhaps to some extent by way of defense against unkind criticisms that have been made of the writer of the Manual, because of the theory of translation therein advanced—I think it proper to say, I repeat, that the present writer did not upon his own responsibility, and without consultation with those somewhat the guardians of these matters, set forth the theory of the Manual on the translation of the Book of Mormon. Chapter VII of the Manual, the one setting forth the Manual theory of translation, was submitted to the First Presidency, and several of the Apostles met together to consider the chapter, and to listen to the reasons which, in the writer's opinion, demanded that such an explanation of the translation should be given. After listening to Chapter VII, and hearing the reasons for making such explanations therein contained, it was moved and carried that such chapter be published in the Manual, and it was published accordingly.

This statement is not made with a view of making the First Presidency and the Twelve, who were present and voted upon the subject, responsible for the ideas advanced; the motion then taken carried with it no such consequences. It meant only that the brethren then consulted were willing that the present writer should publish those views in the Young Men's Manual; but primarily he, the writer, stands responsible for the views there expressed—a responsibility, by the way, which he is very willing to carry; but he is anxious to have the Latter-day Saints understand, and especially the young men in Israel, that in setting forth the Manual theory of translating the Book of Mormon, the writer was not seeking to gratify his personal vanity by advancing some novel theory, and pushing it to the front regardless of the opinions of others, or the general interests of the work.

The same correspondent also says:

The theory of the Manual is having a bad effect upon our best Book of Mormon students.

With all due respect to the gentleman's opinion, I desire to say to him that he is entirely mistaken. The "Manual theory" of translation is having no such effect; but, on the contrary, Book of Mormon students everywhere are rejoicing in the fact that the "Manual theory" of translation gives them a rational defense against the criticisms that are urged against the faulty language of the English translation of that book. Many errors, verbal and grammatical, have already been eliminated in the later English editions, and there is no valid reason why everyone of those that remain should not be eliminated, since it is the thought, the facts of the book, that one should be concerned in preserving, not the forms in which they happen to be cast. There is no good reason why we should not have just as good a Book of Mormon in the English language as they now have in the French, the German, the Swedish and the Danish, and (since the recent revision of it) in the Hawaiian; for in these translations, it has not been thought necessary to perpetuate the English errors; nor do I believe it necessary to perpetuate them in our English editions. By making merely verbal changes, and changes in grammatical construction, without changing the shade of a single idea or statement, changes that could be legitimately authorized by the President of the Church—who is the recognized lawgiver in Israel, and guardian of the written word—the Book of Mormon could be made a classic in English, and the present writer hopes that he will live to see those verbal and grammatical changes authorized.*

Salt Lake City, Utah.

* The ERA is promised a paper by Elder Roberts on Manual Lesson V, "Original Doctrines," and relating especially to question 13, on the immortality of the soul as taught in the Book of Mormon. It will be printed in an early number.—EDITORS.

THE FRUITS OF DISOBEDIENCE.

BY S. F. KIMBALL.

It is difficult for some of the younger members of our Church to understand what the Saints have had to pass through since first they began to settle in these valleys. In early days all had to work who were able. We had no railroads, then, to bring trainloads of coal right to our doors, but were compelled to burn wood. It took a strong man two days to go to the canyon and get a load of wood. Then it took him two days more to chop it into fire-wood. This would last a small family probably three weeks or a month. It was nothing unusual to see a boy twelve or thirteen years of age driving a team to the canyon, in company with his father or brother, who also had teams to look after. Like conditions prevailed in the different avocations of life.

About the last of May, 1865, our father, Heber C. Kimball, purchased quite a valuable work horse from the Knowlton family, paying them three hundred and fifty dollars, cash down. That evening he instructed David H. and myself to hitch up our teams the next morning and go to North Mill Creek canyon, east of Bountiful, after wood. He entrusted the new horse to the care of David, who was but fifteen years of age at the time, I being three years older. Every morning father had family prayers, and he never allowed us boys to go to work until after this was attended to. He would not only pray for us, but for the horses and wagons, and even the harness. The next morning David and I hitched up our teams bright and early and drove them out of the yard very quietly, so as not to wake our father. We well knew that we were disobeying orders, and that if he should happen to

hear us driving out, he would call us back and have us put our horses back into the stable and remain until after prayers. This was not our first offense, and we were quite successful that morning in getting away. Nothing unusual happened until after we had reached the head of the canyon, which is about seventeen miles from Salt Lake City. We loaded our wagons with wood, which had already been gotten out for us, and started for home, myself being in the lead. We had not gone far before the Knowlton horse began to jump about so frantically that my brother could not manage him. I stopped my team and ran back to where he was, and finally got the horse quieted down. I then told David that he would better drive my team, and that I would take charge of his. We then drove on until we came to a very steep and narrow dugway, which was quite sidling in places. This was the most dangerous piece of road in the canyon. Not long before this, Father Kinney's son met with a terrible death in this same place. The wagon that he was driving tipped over into the creek, and fell on him. In those days we had no brakes on our wagons, and when we came to a hill that was too steep for the horses to hold the loaded wagon back, we locked one of the hind wheels and drove down in that way.

When David reached the top of this hill, he stopped his team, as usual, locked the wheel, and then drove on down. I then drove my team to the brink of the hill, but before I could get it stopped, the Knowlton horse began to pitch and lunge ahead so frantically, that it was impossible for me to stop him. I fully realized the awful position that I was in. Like a flash of lightning, the death of Father Kinney's son came before my mind. David, by this time, was about fifty yards on head of me. I yelled to him, at the top of my voice, telling him to whip up, and get out of my way as quickly as possible. By this time my team was running. I had dropped one of the lines, and could do nothing but hold on to the load of wood as best I could. I was satisfied that if my team ran into his wagon, in such a narrow and sidling place, that it would not only knock his outfit off into the raging torrent below, but that we would all go down together. The dugway next to the creek was probably twenty-five or thirty feet high, and almost perpendicular. The stream below was quite high and the bottom of

it was strewn with huge boulders. The water rushing and beating against them on its downward course, made it appear as white as snow. This also made such a roaring that we could hardly hear. David looked back and saw my team coming at full speed. For the first time he sensed the danger that we were in, and immediately began to put the whip to his horses, letting them go as fast as he dared. By so doing he took his life in his own hands in order to try and save me, as well as himself. My binding chain began to loosen, and my wood commenced to bound about. Something had to be done immediately, as it was impossible for me to hold on much longer. At the foot of this dugway was a narrow and dangerous pole-bridge, that crossed this treacherous stream. On crossing this bridge with loaded wagons, under ordinary circumstances, we had our teams walk across it as slowly as possible. In a miraculous manner, David had managed to get his team across safely, and had reached a little flat on the other side, and was out of danger a few seconds before I overtook him. But what was to become of me? I still held the right-hand line in my hands. As my team was headed, my left wheels would miss the bridge, on the upper side, at least three feet. There was just one chance left for me. If I could steer my horses a little to the right and strike the bridge squarely, I believed that I would be able to cross it. If I should happen to miss it, even one-eighth of an inch, it meant certain destruction for myself and team. This was the danger spot of the whole canyon. I made a superhuman effort. I pulled on the line as hard as I could under the circumstances, and managed to get my team turned a little to the right and came within two inches of running off the bridge, on the upper side, but went across all right. By this time I had completely lost my balance, and was just falling onto the heels of this crazy horse, when my team crashed into my brother David's wagon with such tremendous force, that it drove a pole almost through the body of the Knowlton horse, killing him almost instantly.

So far we had not seen a human being in the canyon, and the lonely and dismal feeling that took possession of us nearly drove us wild. We began to realize the danger that we had just passed through, and our faces were as white as chalk, while our hearts were beating sledgehammer blows. We were speechless, as well as

powerless, and it took us some time before we could collect our thoughts. The first words that were spoken were by David, who said that he would never run away from prayers again, as long as he lived. I felt a little more that way than he did, but said nothing. I offered up a silent prayer, thanking God, my Heavenly Father, for saving our lives in such a miraculous manner.

The next thing we did was to get the wagons and dead horse out of the road. We then tied faithful old "Nig" horse behind our wagon and drove homeward. We arrived at the warm springs about 7 p. m., being two hours late. We there met our mothers, Sarah Ann and Vilate. My mother had had a terrible presentiment of what had happened, just at the very time that we were passing through this terrible ordeal, and had been almost frantic up to this time. They never expected to see either of us home alive. We finally got them pacified, and drove on home. It seemed that father, also, had been forewarned of our trouble. When we met him at the gate, his face was flushed, and he was unable to speak a word, while big tears were running down his cheeks. The next morning we were called into the prayer room with the rest of the family. Before prayers he made a few remarks, as he usually did. Among the things he said were these words, that Satan had laid his plans to destroy us two boys, and that the death of that horse saved my life. Nothing but the power of God, he said, could have saved us, as that horse was possessed with an evil spirit. He thought that if we had obeyed his counsel and remained at home until after prayers, that Satan would not have had the power to endanger our lives. He hoped that it would be a lesson that we would always remember. Then we all kneeled down, and before he had prayed many minutes, we could begin to feel the blood tingling in our veins; the Spirit of God rested down upon us in mighty power. Before he was through, there was not a person in the room who was not weeping. I had never heard such a prayer before, and what I heard on that occasion will remain with me as long as I live.

Salt Lake City, Utah.

EDITOR'S TABLE.

THE ANNUAL CHURCH CONFERENCE.

The seventy-sixth annual conference, held on April 6, 7, 8, was characterized by an attendance of people from all parts of the Church, perhaps, never exceeded in its history. President Joseph F. Smith's opening address on Friday morning showed that prosperity, unity and love prevailed among the people. The reports from the various mission fields were encouraging, and the entire conference was full of interest, enjoyment and enthusiasm. More tithing had been paid during the year 1905-6 than ever before in the history of the Church, notwithstanding the assaults of its enemies upon that principle. The quorums of the Priesthood and the auxiliary organizations were reported in splendid condition. The weather was all that could be expected, the usual storms having preceded the days of conference which were warm, clear and beautiful. Following are some important excerpts from President Smith's address:

Prosperity, Love and Union.

It has been now six months since our semi-annual conference, since we last assembled, and many interesting things have transpired since then. Prosperity—and I do not say it boastingly at all, but in the very depths of humility and gratitude—prosperity seems to have crowned the efforts of the Latter-day Saints throughout the length and breadth of the land. I believe that the spirit of devotion to the cause of Zion has prevailed throughout all the Church, during the last six months, more than ever before in the history of the Church. I believe that we have been, speaking in a general way, as united as ever before, and if it were not that some might think we were boasting, I would venture

to say that, in my judgment, the people, the Latter-day Saints, the Priesthood, the general and local authorities of the Church, and the people as a whole, have never been more united than we are today.

The Twelve.

With reference to the brethren of the Twelve, with whom we are intimately associated, and with whom we have met from week to week, and often day to day, in council, I have to say that those of them who have been with us are in full harmony and union with us, and are united together. I believe that the brethren of the Twelve who have been at their posts, and have been performing their duty, stand solid for the advancement of the kingdom of God, and are united in their views and thoughts and labors for the upbuilding of Zion. There are circumstances connected with these matters which are not altogether pleasant, and which are fraught, in some degree, and in some respects, with very serious consequences. But I have no hesitancy in recommending to you brethren of the Priesthood, the members of the Church of Jesus Christ of Latter-day Saints, those members of the council of Apostles who have kept within the spirit of their calling, and who have sought to magnify the same, and who have been constant, in season and out of season, in the performance of the duties that have devolved upon them. They are worthy of the confidence of the people, of the Latter-day Saints, and are valiant in their testimony for the truth, and are earnest and vigilant in their watchcare over the interests of Zion submitted to them, and have labored diligently in the mission field, at home and abroad, as much as opportunity afforded.

Work for the Priesthood Quorums.

The presidents of stakes of Zion are endeavoring to arouse the members of the various councils of the Priesthood to a realization of the great responsibility that devolves upon them by reason of the Priesthood that has been conferred upon them, and by reason of their connection with the quorums to which they belong; and we hope to see the day, and expect to see the day, when every council of the Priesthood in the Church of Jesus Christ of Latter-

day Saints will understand its duty, will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability that it possesses. And when that day shall come, we will not have so much necessity for the work that is now being done by the auxiliary organizations of the Church, because the work will be done by the regular quorums of the Priesthood. The Lord designed it in the beginning, and comprehended it from the beginning, and he has made provision in the Church whereby every need of the people, every necessity of the Church, may be met and satisfied through the regular organizations of the Priesthood in the Church. It has truly been said that the Church is perfectly organized, and the only trouble is that these organizations are not fully alive to the interests of the Church and to the obligations that rest upon them. When they become thoroughly awakened to their duty and comprehend the requirements that the Lord makes of them, they will fulfill their duties more faithfully and the work of the Lord will be all the stronger and more powerful and influential in the world.

The Great Work of the Y. M. M. I. A.

Our Young Men's Mutual Improvement Associations are in as good care or keeping as could be expected. This is an organization which only continues a portion of the year. During the busy season when young men are required on the farms or in the harvest fields, our Mutual Improvement organizations cease their activity for a time, but they are taken up again in the fall of the year and the work is carried on through the winter when the youth of Zion have more leisure and are able to attend their duties in these organizations.

I desire to say that our best missionaries are culled from these Mutual Improvement organizations, the young men that make the most efficient missionaries, that make the best mark in their fields of labor abroad, are those who have been faithful to their duty in these organizations and who have graduated from them, so to speak. It is true we have a missionary class in each of our Church schools, where the young elders, young men who have not paid very much attention to religious matters, who are not well

read in the scriptures and who have given but little thought to their religion, may go for a short season and receive instruction. But this work is only comparatively a temporary work, as compared with the work of the Mutual Improvement Associations. It is too brief altogether, and those who attend these classes are generally pushed for time, in a hurry, want to get home and go to work again, and can scarcely spare the time sufficient to finish their course in this class. Therefore, I repeat that our best elders, our most efficient workers in the mission field, are those that have given most attention to the Mutual Improvement work at home. So that it is doing good.

The Young Ladies' Mutual Improvement Associations are also prosperous and are doing a glorious and good work. Yet for both of these organizations the field is broad, and indeed the laborers are few; but they are doing the best they can, I believe, under the circumstances, and I have only words of commendation to speak for them or in their behalf.

Tithing Exceeds Previous Years.

I want to say to the people that the year 1905 has been the banner year for the tithing of the Latter-day Saints. You can put that down in your memorandum books and remember it. Never in the history of the Church of Jesus Christ of Latter-day Saints have the people contributed as much tithing as they did in 1905. And yet they have not done anything more than their duty; and there are a great many other Latter-day Saints that have not even done that, have not done their duty, as the books will show. And I want to say to you, my brethren and sisters, that a most thorough search and auditation of the books of the trustee-in-trust, of the books of the presiding bishopric, and of the books and accounts and business of the *Deseret News* company, have been made by the auditors that were appointed and sustained at our last conference, and before the conclusion of this conference we will read you their report, and I believe you will be perfectly satisfied with it. The man that complains about not knowing what is done with the tithing, in 99 cases out of a hundred, is the man who has no credit on the books of the Church for paying tithing, and we don't care to exhibit the

books of the Church to such carpers and to those individuals. But there is not a tithing payer in the Church that cannot go to the presiding bishop's office, or to the office of the trustee-in-trust, and find and see his account, and see to it that every dollar that he has given to the Lord for tithing is credited to him there, and then, if he wants to do more searching as a tithe-payer and find out how the tithing is paid out, what is done with it, we will set before him the whole thing, so that he will see the whole thing, and if he has got any good counsel to give us we will take it from him. But we will not, because we do not have to, and it is not a business way that would require of us, to make our books open to the world, and we won't do it—unless we have to. We are not ashamed of them. We are not afraid for them to be inspected. They are honest and straight, and there is not a man in the world that will look at them but what will say so, if he is an honest man.

Mission Homes.

Our mission homes in the world, we are contributing for, for the purchase of them, and today we have more headquarters in foreign missions, in Great Britain, in Scandinavia, in the United States, and in the islands of the seas—we have more headquarters belonging to the Church where our elders may rendezvous, where they may meet for counsel, and find a resting place in time of sickness or distress, than ever the Church had before in all the world. Now I don't say that to boast at all, I don't say anything to boast, but I simply give this to you for information and as a statement of fact; and I say that notwithstanding the opposition, notwithstanding the bitterness, the hatred, the falsehoods, the slanders and misrepresentations with which the public press has been filled for years concerning the Latter-day Saints, and concerning the authorities of the Church, there never was a time when the Church prospered more than it is doing today, and I don't know but what we ought to be thankful for it, that is, thankful for what our enemies have done for us in that way.

What the Church Stands for.

The Church stands for virtue, for honor, for truth, for purity of life, for love and good will to all mankind. It stands for

righteousness and for God the Eternal Father, and for Jesus Christ whom the Father sent into the world, and whom to know is life eternal. And that is what this Church is for, and it will not tolerate abomination and crime and wickedness on the part of those who claim to have some connection with it in times past. We must sever ourselves from them, and let them go. Not that we want to hurt them. We do not want to hurt them. We do not want to hurt anybody. We never have hurt anybody, and we do not intend to hurt anybody, but we do not intend to be hurt by those that are seeking our destruction, if we can help it. It is right to protect ourselves.

ARE THESE SIGNS OF CHRIST'S COMING?

In connection with the terrible disaster which has befallen San Francisco, many other recent horrors will be called to mind. During the first week of April, Mount Vesuvius, which has never been at rest entirely since the great eruption of 1631, began an ominous activity which increased in severity day by day until it was thought that the experience of Pompeii and Herculaneum might be re-enacted. Over 150,000 refugees deserted the towns near the volcano, and fled to Naples. There were many fatalities. Volcanic ashes fell as far as Naples, where, on the 10th of April, the market building collapsed, from the weight of ashes which had fallen upon its roof, burying 250 persons. Since Pompeii was destroyed, in A. D. 79, there have been twelve serious eruptions, the last being in 1872 when sixty lives were lost.

Then there was the frightful catastrophe in Courrieres, Northern France, on the 10th of March, when 1800 men, at work in a coal mine, were buried through an explosion of fire-damp which wrecked the galleries and mining apparatus. Fire followed the explosion and made rescue impossible; twelve hundred miners were entombed, and twenty days thereafter only thirteen men were taken out alive. They had kept themselves alive by eating horse-

flesh, but had suffered terribly from thirst. Five days later another miner was taken out alive, but the remainder perished. The recent disaster on Society Islands, caused by a terrific tidal wave which swept the islands, created great damage to property and life.

Added to this is the great famine in Northern Japan where thousands have perished for lack of bread, and 680,000 are in a starving condition. There are anarchy, civil strife and devastation which appear to be overwhelming Russia. There were rumors of war, also, which attended the Algeciras conference, which, however, happily ended by an agreement on March 31, in which neither France nor Germany can claim a clear diplomatic victory, although France may be said to have gained its main points, and will practically control Morocco.

Surely these and many other similar things point to the signs of the coming of Christ to judgment: "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and there shall be pestilences and earthquakes in divers places, . . . and ye shall hear of wars and rumors of wars . . . these are the beginnings of sorrow . . . and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "And then shall they see the Son of Man coming in a cloud with power and great glory."

However, some very wise and smart people say truly that similar calamities have occurred, at stated periods, for a very long time, in the world's history, and they, therefore, scout the idea that these conditions will ever cease, or that there is any significance in these signs. But the believer in the words of Christ is warned that so it should be; men would say, the Lord delayeth his coming.

But the day and the hour is unknown; yet, whether or not he shall come soon, it is our duty to help the suffering, aid the afflict-

ed, and do our part to assuage grief and make life pleasant around us. Likewise, because that day and hour is unknown, we ought to watch like good servants, and be prepared, expecting every moment our Master's coming.

A FATHER'S PRAYER FOR HIS MISSIONARY SONS.

Your narrations about tracting and street speaking all have a familiar sound to my ears, as I have done the like many a time myself. I never felt overly confident nor gratified with that class of work, and only engaged in it in the sense of doing my duty, and when I felt the approving influence of the good Spirit, which I almost always did. My knees used to tremble and almost shake when entering upon the task of street speaking, but when once well into it, I felt no fear, but strong in the Lord. I know you will do your duty to the best of your ability and according to the promptings of God's gracious Spirit within you. And I have only to say, I want you to use wisdom with zeal, and judgment with fervor, and God, our merciful Father, will abundantly bless, protect, and reward you.

Our hearts are full of blessing for you, all the time, and for all your companions, and we hold you up in remembrance before the Lord whenever we pray: O God, our Father, bless, comfort, sustain, and make efficient my sons and all thy servants in the mission field. When doors are shut in their faces, give them grace, forbearance and forgiving hearts; when coldly spurned by scornful men, warm them by thy gracious love; when cruelly treated and persecuted, be thou present to shield them by thy power. Make thy servants to know thou art God, and to feel thy presence. Feed them with spiritual life, and with perfect love which casteth out all fear; and may all their bodily needs be supplied. Help them to store their minds with useful knowledge, and their memories to retain thy truth as a well-filled treasure. May they be humble before thee, and meek and lowly as thy gracious Son. Help them to put their trust in thee, in thy word, and in

thy gracious promises; and may wisdom and judgment, prudence and presence of mind, discretion and charity, truth and purity and honor and dignity, characterize their ministry, and clothe them as with holy garments. O God! bless abundantly thy young servants with every needed gift and grace and holy thought, and power to become thy sons in very deed!

And thus we pray for you, and I have this assurance: if you will use good judgment, act wisely, and guard yourself, so far as possible, from cunning men and deceitful women, and the wicked devices of the world, all will be well with you, and God will deliver you out of every sorrow and trouble, and help you to magnify his name and honor his cause, and bring you home in safety.

QUESTIONS AND ANSWERS.

The Missing Revelations.

Please answer the questions in the following letter written by an elder of the Reorganized church to a member of the Church of Jesus Christ of Latter-day Saints.

February 28, 1906.

Dear ———: Since you were here, I wrote elder ——— [of the Reorganized church] as I told you I would. Just received answer today. As we are going home Saturday morning, I do not suppose we will have the pleasure of seeing you again before we go. I will give you the information I wrote for, and I trust you will not destroy this until you secure the books herein referred to, and look the matter up for yourself. I feel sure these facts will stand your closest investigation.

In the Liverpool edition of the Doctrine and Covenants, published for Orson Pratt by S. W. Richards, No. 15, Wilton Street, Liverpool, England, in the year 1854, there are one hundred and eleven sections, or chapters. There is in the publication a chapter on marriage limiting a man to one wife. The number of the chapter or section is 109. This section is left out of later editions and in its stead is the revelation on plural marriage.

In the Salt Lake edition, published in the year 1898 by George Q. Cannon and Sons Co., there are one hundred and thirty-six sections, one of these being credited to Brigham Young, leaving 135 being credited to Joseph Smith.

The number of the revelations added to editions published later than 1876, as found in the 1898 edition of Salt Lake, are as follows: Nos. 2, 13, 77, 85, 87, 108, 109, 110, 111, 113, 114, 115, 116, 117, 118, 120, 121, 122, 123, 125, 126, 130, 131, 132 and 136.

None of the above revelations are published in the Liverpool edition, nor are they in any of the Lamoni editions. There are two revelations published in the

Lamoni editions that are not found in any of the Utah editions, which are credited to Joseph Smith the Martyr; they are sections 22 and 36. These revelations are regarding inspired translation of the Scriptures, which manuscript did not fall into the hands of Brigham Young and his followers. Otherwise the Lamoni and Liverpool editions are the same.

There is also published in the Lamoni editions the minutes of the general assembly of the Church in 1835, which I do not believe appear in the Utah editions.

Now, dear brother, inasmuch as you have shown a kind and devoted interest in my spiritual welfare, I feel that these references and facts should be of interest to you. God has given us our reason and faculties to exercise them, not to blindly accept nor to blindly reject, but to examine all things and hold fast to that which is good.

The holy word also teaches us that we must be able to give a reason for the hope that is within us. Unless you can give a reason acceptable to a logical brain for the testimony you bear, how can you dare in the face of God and man to stand up and declare you know it (your Church) to be of God? Are you right? Are you moved by the same deceptive power which caused Brigham Young and others to add the twenty-five revelations to suit their conditions, and say they were given through Joseph Smith?

Now, ———, I feel deeply interested in you, and my earnest desire is that you may learn the truth.

As I told you before, if you can prove one assertion made by the Reorganized church to be false, or show me wherein they are trying to smother any historical fact regarding the Church, or where they have taken from or added to any of the original manuscripts, I shall be through with them.

But in my investigation, I have found that your Church has largely departed from the faith, introduced false doctrines, and I can easily see wherein comes the necessity of a reorganization.

Your sincere well-wishing brother, ever trusting and praying that we may be led in the strait and narrow way.

The foregoing communication is a fair sample of the chicanery so often resorted to by members of the "Reorganized" church, whenever they think such tricks may be indulged in by them successfully.

It appears that the reorganite writer of this letter wishes to convey the idea that it was "deceptive power which caused Brigham Young and others to add the twenty-five revelations [which appear in later editions of the Doctrine and Covenants] to suit their conditions, and say they were given through Joseph Smith." We are surprised at the stand he takes and the ignorance he manifests of the situation, since many of these revelations and commandments were published before the Prophet's death, and have been accepted—at least as having been given to the Prophet—by the officers of the "Reorganized" church.

President Brigham Young has been unjustly accused of many things; but this is the first time we have seen credit given him for

the authorship of these sections which set forth some of the grandest principles revealed in this dispensation. So foolish is the statement, and so out of harmony with the well-established facts that we shall give it but a passing notice. It is sufficient to say that among these twenty-five sections said to have been "deceitfully added" by Brigham Young and others, "to suit their conditions," we have the following: The words spoken by the angel to Joseph Smith in his father's house, September 21, 1823 (Sec. 2); The words of John the Baptist in the ordination of Joseph Smith and Oliver Cowdery to the Aaronic Priesthood (Sec. 13); The key to John's Revelation (Sec. 77); Revelations concerning the Saints in Missouri, (Sections 85 and 118); The revelation on War, predicting the rebellion of South Carolina, (Sec. 87); The prayer given by revelation and offered at the dedication of the Kirtland Temple, (Sec. 109); The visions of the Prophet and Oliver Cowdery, wherein the keys of the various dispensations were committed unto them, including those of the Salvation for the Dead, (Sec. 110); Revelation concerning Far West and the building of a temple there, (Sec. 115); The naming of Adam-Ondi-Ahman, (Sec. 116); Revelations on Tithing, (Sections 119 and 120), and Prayer and prophecies written by the Prophet in Liberty prison, (Sections 121, 122 and 123).

Surely no sane person possessing a belief in the mission of Joseph Smith will say that these were prepared "by deceptive power by President Brigham Young and others to suit their conditions!"

It is a mistake to suppose that all the revelations given to the Prophet were published before his death, or even in the later editions of the Doctrine and Covenants, for he received many revelations that never have appeared in print, and, without doubt, many which were never recorded at all.

The two revelations referred to as being published in the Lamoni editions (Sections 22 and 36), and not appearing in the editions published by the Church, *because we never had the manuscript*, is an error. Both of these revelations were published by the Church of Jesus Christ of Latter-day Saints, in their completeness long before the "Reorganized" Church came into existence. These sections, as published by the Reorganites, are but frag-

ments taken from the Book of Moses, (See *Pearl of Great Price*, Book of Moses, chapters 1 and 7), the original manuscript of which never was in their possession but is on file in the archives of the Church, in Salt Lake City.

The minutes of the General Assembly referred to, were published in the first edition of the Doctrine and Covenants, and in that edition only. The "Reorganized" Church has never published them, at any rate, we have never seen an edition of their Doctrine and Covenants with them in, and we have examined quite a number. The fact is that those minutes would destroy one of their pet arguments; *viz.*, that Section cix on marriage was a revelation given through the Prophet Joseph Smith. That article is not a revelation and was never considered such by the Saints. It was read by W. W. Phelps, at a conference of the Church, held August 17, 1835, and ordered printed in the Doctrine and Covenants, *after* the revelations and commandments had been compiled by the committee, of whom the Prophet was the chairman, and had been accepted by the vote of the several quorums and the body of the Church. It is interesting to know, in this connection, that at the time of this conference, the Prophet and Frederick G. Williams were in Michigan, and did not return until August 23, —six days after the adoption of this article on marriage, hence they had no voice in that conference, but of necessity had to acquiesce in the actions of the Saints in the adoption of this article as a rule of faith, which it continued to be until the reception of the law recorded in the 132nd section of the Doctrine and Covenants.

Most certainly President "Brigham Young and others," had a far better right to eliminate this section than the "Reorganized" church had to take out the first 75 pages of the Doctrine and Covenants, known as the Lectures on Faith; and this they did in publishing their edition of 1905.

If we had the least idea that the writer of the foregoing letter was sincere, we might place before him some evidence regarding false assertions made by the "Reorganized" church, and show wherein they are trying to smother historical facts. If he will carefully read almost any issue of the official papers of that church, he may find plenty of instances of that kind for himself. How-

ever, we will give him an example: On page 16, Vol. 2 of the *History of the Church*, published by the "Reorganization," a partial account of the proceedings of January 21, 1836, in the Kirtland Temple, are given. When the compilers (Messrs. Joseph Smith and Heman C. Smith) came to that portion of the proceedings which refers to the "Twelve Apostles of the Lamb," they eliminated it. It is as follows:

And I also beheld that all the children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb who are now upon the earth, who hold the keys of this last ministry, fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept.

I also beheld Elder M'Lellin in the South, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word and leaped as a hart, by the mighty power of God. Also I saw Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God.

Is not the reason why they discarded this obvious?

MESSAGES FROM THE MISSIONS.

[Under this heading the ERA will devote this page to short, pithy paragraphs from the mission fields. We invite contributions from the elders in all the world. This is a good place to record important events, and we trust the missionaries will make this department very interesting.—EDITORS.]

From the *Elders' Journal* it is learned that the elders, saints, and friends at Huntley, Sampson county, North Carolina, "have converted some of the green pines in that locality, with the assistance of a sawmill, into building material, and have succeeded in erecting the framework of a nice little 'Mormon' Church, which they expect to complete in the near future."

Edward H. Anderson, Jr., writes from Hamburg: "If the boys at home are wise, they will learn to sing; if they don't, they will regret it when on missions,

holding meetings alone, where perhaps only two or three are familiar with the songs to be sung. * * * The more I see of the influence of music, the more I see the necessity for training the young people of Zion in the art of singing, and also in our choir work. Words sung touch tender chords in the heart where the same words spoken would never penetrate."

From the annual report for 1905 of the Swiss and German mission in *Der Stern*, March 15, 1906, it is learned that there are 107 elders laboring in that mission; there are 2,909 officers and members, and 1,087 children under eight years of age, making a total of souls in that mission of 3,996. During the year there were 321 adults baptized and fifty-two children. Nearly 350,000 tracts were distributed. Serge F. Balliff is the president of the mission, with Merrill Nibley, secretary. There are thirteen conferences, and the headquarters is at Hoschgasse, No. 68, Zurich, Switzerland.

President Heber J. Grant writes from Liverpool, March 8, that the circulation of the *Millennial Star*, for December 21, the memorial issue, was 13,000, and that the regular subscription list is only 2,000. He further says: "While at Brussels, I had the pleasure of meeting the United States Consuls at Brussels and Liege, and also a very influential international lawyer, at the former place, who was acquainted with President George Q. Cannon, and other leading men in Utah, and who had been entertained at his home by Elder Nelson A. Empey. He is a firm friend of our people. After returning from Belgium, I took a trip of five days, and held evening meetings in five different towns in the North of Holland. The trip was very enjoyable, and increased my good opinion of the country and people."

President J. M. Christensen of the Scandinavian mission, writing from Copenhagen under date of March 31, 1906, informs the *Millennial Star* that President Nils Evenson of the Trondhjem conference, Norway, has been convicted of the "crime" of performing a baptism contrary to the laws of Norway. He has been sentenced to pay a fine of five hundred kroner (£27), or serve forty-five days in prison. Two of the local brethren have been fined fifty kroner each for administering the sacrament. President Evenson has appealed the case, but we are not yet advised of the result. The Norwegian law gives religious freedom to all Christian bodies, but the Latter-day Saints are not recognized as Christians, therefore it is technically unlawful for them to perform any religious rite or ceremony. However, the liberty-loving people of the country look with such disfavor upon the law that it has been practically a dead letter. Usually the police and the magistrates see the unfairness of the law and avoid, as much as possible, its enforcement. They proceed against the "Mormons" only when forced to do so by the agitation of the bigoted priests of the country, at whose instigation the law against the Latter-day Saints was passed. It seems that the elders in Trondhjem have aroused the ire of the hirelings of that city. Whatever other results may follow such persecution, it is certain that by such a course the truth will be brought forcibly to the hearts of many honest people.

Stuart Meha, son of a native chief, and a faithful Latter-day Saint, of Norsewood, New Zealand, writes enclosing a subscription for the ERA, and saying that in that district of country the Saints are enjoying the blessings of the Lord, and many manifestations of his goodness:

Of course, we have our little hardships sometimes, but I believe they are given for a test to give us experience, that we may know how to appreciate good things from bad, the sweet from the bitter. The potato crop throughout the colony is infected with blight. Last year it was confined to certain districts only, but the market price raised to about \$9.00 for a four-bushel sack, but the price this year will be much greater, and imported potatoes from the United States are expected to bring about \$50 per ton. The next conference is to be held at Te-Hanke, and I hope there will be a good attendance, and that the people may be imbued with the spirit of the conference, that they may be strengthened in the faith. One of the greatest drawbacks among the people is their love for '*tohungaism*' (priestcraft and witchcraft), and many allow themselves to be deceived by it; and you know what a hold horse-racing and gambling have on the Maori people. O! would that there were more Hirini Whaangas,—men strong in the faith, leaders among the people, to inspire them to good! The Porirua branch has been reorganized with Patara as president. Elder Bodily tells me that the people there are doing well now.

Brother Meha further states that he was much touched by the remarks of President Joseph F. Smith during the burial services, in Utah, of the old chief Hirini Whaanga. "In fact, all the elders who spoke on that occasion" he says, "manifested the spirit of perfect love for the Maori people."

Elder P. S. Williams of Ozumba, Mexico, writes to the ERA, under date of April 10: One of our native sisters died in the Chalco district, Mexican mission, recently. Her husband, though not a "Mormon," invited us, as well as his own minister, to attend the funeral, and assist in directing the services. On arriving at the house we found that the minister, a native, was offended because we had been invited, and he was doing all he could to prejudice the congregation against us and our doctrines, and said he would leave if we remained. The people reasoned with him, and tried to get him to stay, as we were all friends of the deceased, but all to no avail. He said he could not associate with "Mormons," or his members would, accusing some of them of having already, turn "Mormons." As he was leaving, we came out of the house and requested him to stay, telling him we were quite willing for him to take charge of the meeting, that we were desirous only of paying our respects to our sister and friends, and wanted no ill feeling to disturb the solemn occasion. After a moment of calm talk, he came in and directed the meeting for something like an hour, asked one of us to speak a few minutes, and to dismiss the meeting. Afterwards we spoke with him pleasantly for a few moments, gave him our cards, and asked him to visit us at our headquarters, saying that we would be glad to exchange ideas with him on Gospel principles, and hoping that he would invite us to see him in return, but he was ashamed of us and left. We followed the deceased to the grave, sang some of our hymns, and after dedicating the grave, we invited all present to attend our meeting at 6 p. m., and most of them did so. Two of the elders spoke on the

atonement, as well as on the necessity of repentance, and a higher moral living. After meeting many asked for tracts, and we were invited home with a stranger, and treated very kindly. Since then, several who were present have come to our Sunday schools and meetings, and all are very friendly to us. We returned good for evil, and good has been returned to us heaped up and running over. We believe that the Gospel message is one of peace, humility, and good will.

W. J. Kohlberg, a young man of German descent, was born on a farm near Chicago. He is now a member of the 18th Ward, in the Ensign Stake, and resides at 281 B Street. He writes to the ERA of two dreams and a prophecy:

While on a Wisconsin train bound for my native Illinois home, anticipating a happy meeting with my parents, brothers and sisters, after a first and lengthy absence, I fell asleep, just before reaching the junction where I was to change cars:—dreamed of home, and did not awake until the train was near the boundary line of Iowa, and I, further away from home than ever. I got off at the first station, with the intention of taking a train back, but before doing so, I met a man who was instrumental in leading me to the place where, for the first time, I attended a "Mormon" meeting. That meeting later resulted in more than I had anticipated—my mountain home among the Saints.

After hearing awful tales about the "Mormons" and reading for two and a half years all that I could find, for and against the Church, I determined to know things for myself, bade my pleading parents, friends, and relatives goodbye, and left my home in tears with a promise of converting either myself or some of the "Mormons."

I arrived in Salt Lake City on New Year's morning, 1903, an absolute stranger. The first residence I entered was that of Solomon F. Kimball, at 274 6th Street, where to my surprise I was greeted and welcomed as one he had seen before. I had never seen Brother Kimball before, and I wondered, till he said: "I saw you in a dream three days ago." This statement together with a subsequent prediction of my conversion to "Mormonism," and my accomplishment of a great work, almost overcame my surprise—because of my skepticism concerning "Mormon" dreams and prophecies—but his further telling me of my past experience in the East, and my reason for coming West, turned my surprise into greater wonder.

When I expressed myself as thinking Brother Kimball a good mind-reader of past and present, and a possible guesser of the future, I was boldly told of the glorious victory that would take place within me by coming faith and evidence.

Oh, how I hoped it true! Faith and evidence one way or the other, was what I had long been looking for, and now—O happy thought!—to have them come to me! When I remembered the pangs I had endured in Doubting Castle, I not only hoped their coming, but I prayed for them in tears, and looked till both came and conquered unbelief. On a sunny morning, the second day in the beautiful month of May, 1903, faith and evidence led me to the waters of baptism. Later I was confirmed with knowledge, and filled with conviction, through the gift of the Holy Ghost. Since then, amid storms and sunshine, I have had ecstatic experiences and mountain-high evidence that so-called "Mormonism" is the restored gospel of Christ.

IN LIGHTER MOOD.

Uncle Jerry was looking over the list of "amended spellings" recommended by the reformers.

"Good land!" he exclaimed. "I don't see nothing strange in them words. That is the way I've allus spelled 'em."—*Chicago Tribune*.

A man from the North who recently visited Washington became possessed of the desire to visit Mount Vernon. Boarding the electric train that runs from the capital to the home of Washington, via Alexandria, the visitor had comfortably ensconced himself in one of the rear seats of a compartment, when the conductor tapped him on the shoulder, saying, "Excuse me, but this compartment is for colored men."

This was the Northerner's first experience in a "Jim Crow" car. "Why," said he, surprised, "the seats forward are all occupied."

"Can't help that, sir," was the reply; "you mustn't sit here."

The Northerner smiled. "See here, conductor," said he, "I'm from the North, and haven't the prejudice of you people in the South. I don't mind sitting here with a negro."

"Maybe you don't," replied the conductor, "but the nigger might object."—*Harper's Weekly*

A party of men, among whom was William J. Bryan, were one night waiting for a train in a depot hotel in a small Missouri town. The landlady was the only woman present, says *Lippincott's Magazine*, which relates the story.

"The talk turning upon the alleged inability of women to see the point of a joke as readily as do the men, Mr. Bryan took the ground that a sense of humor was as much a part of the feminine make-up as it was that of man, but that it merely lacked opportunity for development.

"To illustrate," he said, take the story of the party of excursionists in the Ægean sea. When approaching the Grecian coast the party assembled about the rails to enjoy the beautiful scenery. One lady turned inquiringly to a gentleman at her right and said:

"What is that white off there on the horizon?"

"That is the snow on the mountains," replied the gentleman addressed.

"Well, that's funny," she replied. "My husband said it was grease."

"All the men in the group laughed noisily at Mr. Bryan's story, but the landlady looked puzzled. Finally she said:

"But, Mr. Bryan, how did the grease get on the mountain?"

"Mr. Bryan at once dropped the defense of women as born humorists."

OUR WORK.

Y. L. AND Y. M. M. I. A. CONFERENCE.

The General Conference of the Young Men's and Young Ladies' Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints, will be held in Salt Lake City, on Friday, Saturday and Sunday, June 8, 9, and 10, 1906.

The Young Men's officers' meetings, or business meetings, will be held at Barratt Hall, beginning Friday at 10 a. m., and continuing Saturday at 10 a. m., and 2 p. m. The Young Ladies will meet in the Assembly Hall. Conjoint officers' meeting will be held on Sunday morning, June 10, at 10 o'clock in the Assembly Hall, and general public meetings in the Tabernacle at 2 and 7 o'clock p. m. that day.

Field-day will be enjoyed at Calder's Park on Friday afternoon and evening, admission being by tickets which will be distributed by the officers.

All officers and members of the associations are requested to be present at all the meetings, and a cordial invitation is extended to all the Saints to attend the Tabernacle meetings. They will also be made welcome at the business meetings.

JOSEPH F. SMITH,

General Superintendent Y. M. M. I. A.

MARTHA H. TINGEY,

President Y. L. M. I. A.

EDWARD H. ANDERSON,

Secretary Y. M. M. I. A.

ANN M. CANNON,

Secretary Y. L. M. I. A.

GENERAL M. I. A. CONFERENCE.

At a meeting of the General Board Wednesday evening, April 4, the date of the General Annual Conference of the Mutual Improvement Associations of the Church was fixed for Friday, Saturday and Sunday, June 8, 9, and 10, 1906.

The first meeting of the Young men will be held in Barratt Hall on Friday morning at 10 o'clock, and the officers meetings of the Young Men will be continued on Saturday morning and afternoon. The conjoint officers meeting will be held in the Assembly Hall on Sunday morning 10 o'clock, and the general conjoint meetings in the Tabernacle on Sunday afternoon and evening.

The Board decided that Friday afternoon and evening will be devoted to Field-day sports at Calder's Park where admission and amusements will be provided free by the General Board. Tickets of admission will be distributed to the guests. The Park and its amusements will be reserved exclusively that afternoon and evening for the use of the Mutual Improvement Associations.

The following committees were appointed.

On program: Bryant S. Hinckley, Thomas Hull, Willard Done, Rulon S. Wells, Sarah Eddington, Susa Young Gates, Mabel Talmage and Mattie Reed.

On Field-day exercises: Nephi L. Morris, Brigham F. Grant, Phillip S. Maycock, T. A. Clawson, L. R. Martineau, Mrs. E. W. Eardley, Emily C. Adams. Mary Connelly, Ruth May Fox, Joan Campbell.

On entertainment of guests: Benjamin Goddard, Geo. A. Smith, Louis A. Kelsch, Augusta W. Grant, Emma Goddard, Ellen Wallace.

On transportation: Edward H. Anderson and Aggie Campbell.

The General Board desire active work on the part of all the members of these committees; and request the superintendents of stakes and ward presidents to take the matter of the conference in hand and provide for a large representation.

SUMMIT STAKE SUPERINTENDENCY REORGANIZED.

The annual M. I. A. conference of the Summit stake was held in Coalville, Sunday, March 18, and was attended by Elders Moses W. Taylor, B. F. Grant, and Miss Aggie Campbell. Superintendent C. A. Callis, who has efficiently conducted the affairs of the Y. M. M. I. A. in that stake for the past nine years, tendered his resignation to fill a mission to the Southern States, to which he has been called. A spirited conference was held, and from reports, Mutual Improvement work in the Summit Stake is advancing with satisfactory strides. Elder George E. Wilkins of Peoa, Utah, was chosen and sustained, and set apart, as superintendent of the Y. M. M. I. A. of the Summit stake, in place of Elder Callis, with Ira Pace and Frank Pingree as counselors, and Alonzo J. Marchant, stake secretary.

OFFICERS AND SECRET SOCIETIES.

Replying to questions which have been asked of the General Board, it may be stated for the information of our workers that it is the desire of the Board that persons who belong to secret societies and fraternal orders, be not chosen as officers in the Y. M. M. I. A., and that where officers are found to belong to such societies, it is desirable to have them discontinue such membership.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Double Semi-Centennial Anniversary.—On Sunday, March 18, 1906, it was just fifty years ago since the Lion House, Salt Lake City, was completed, and since the first child, Susa Young Gates, one of the bright spirits in the large family of President Brigham Young, was born therein. In honor of the occasion, Sister Gates arranged for the celebration of the semi-centennial anniversary therein, on Saturday evening, March 17. The jubilee was fitly celebrated by from two hundred fifty to three hundred people, who enjoyed themselves listening to a program conducted by Col. Willard Young. President John R. Winder offered prayer, and a number of veterans who had labored for President Young, fifty years ago, entertained the audience by interesting reminiscences about the construction of the building. Among them were Bishop George Romney; William H. Foster, a pioneer tenor of the Tabernacle choir, as well as pioneer turner and worker in wood; Joshua Midgley, pioneer painter, and performer on the bass violin in 1852; Hamilton G. Park, one of President Young's right-hand business men and workers, in the old days, who had charge of the distribution of the wheat, grain, flour, meal and bread-stuff, which President Young had purchased for distribution among the poor during the famine of 1856; H. B. Clawson, steward of President Young's families; Susa Young Gates, the talented guest of the evening; Bishop Orson F. Whitney, who gave a speech full of laughable incidents connected with his own experiences in President Young's family; B. H. Roberts, who suggested that the house be preserved for a museum, where not only the curios of President Young might be seen, but also from which might be distributed, in literary form, the great thoughts to which Brigham Young gave birth, during his life. President Joseph F. Smith gave a twenty minute speech on life in Utah in the 50's, and President John R. Winder assured the people gathered, that as long as the present members of the First Presidency lived, the old landmarks would be cared for and preserved, and that the real estate owned by the Church in that locality, would be retained. Refreshments were served by fifteen lady students, under the direction of the Domestic Science Department of the Latter-day Saints' University. Conversation, reminiscences, visits to the relic room, and amusements were then engaged in, and a very enjoyable evening was spent in the historic old house. Congratulations were showered upon Sister Susa Young Gates, in which the ERA heartily joins.

Tribute to Mother.—At the young people's evening meeting of the regular quarterly conference of the Sevier Stake, on the 18th of March, State Superintendent of Schools A. C. Nelson, spoke to the congregation on the love of parents,

and, in the course of his remarks, paid the following beautiful tribute to his aged mother:

About four weeks ago, I visited my mother, who is now seventy-six years of age, and an hour or so after I had retired, and she thought I was asleep, she came, just as she used to come when I was a little fellow, came with a lamp, as she used to come with a candle, in her hand. I saw her look at me, and then she tucked in the quilts over her forty-one-year old boy, just as she used to do when he was only so many months, or fewer, perhaps, than that. She saw that I was safely placed in bed, and protected from the cold of the night. After she had done that, she examined my clothing to see whether it needed mending, and the boy, before mother had left the room, turned to her, and once more his cheeks were moistened as by the tears of youth. And, my young friends, if there is one thing that gives me more pleasure tonight than another, it is the consciousness of the fact that, tonight, if mother has retired, an earnest prayer has been directed towards the throne of grace, and in that prayer my name has received mention.

New Chief-of-Staff for Governor Cutler.—For some time past considerable difficulty has been experienced in the National Guard of Utah, and it has been difficult to unite the soldier boys. Colonel Jos. Geoghegan recently resigned as Acting Adjutant-General and Inspector-General of the Governor's staff. On March 19, Governor J. C. Cutler named Lieutenant Raymond C. Naylor as Adjutant-General of the National Guard of Utah. He takes the rank of the Brigadier-General with the appointment, and becomes the chief-of-staff for Governor Cutler. Lieutenant Naylor served through the Spanish war and the Philippine insurrection, with the Utah batteries, and has an excellent reputation as drill-master, with a varied military experience extending over a long period of time. He graduated from the University of Utah in 1893, enlisted in the National Guard, where he served until the outbreak of the Spanish war, being promoted through the ranks from time to time. His record in the Philippines is well known, and though he has not been in military service since his return, his appointment is hailed with satisfaction by those most interested, as a panacea for the internal troubles of the Guard, which have so seriously disturbed its usefulness of late. Company C, First Infantry N. G. U. was mustered into service on the 16th, with A. O. Miller as captain. Edward Pike and H. C. Hicks were chosen first and second lieutenant.

John C. Graham Dead.—John C. Graham, actor, printer, editor, died in Provo on the 19th of March. For thirty years he edited and managed the Provo *Enquirer*, and took part in nearly all the important public discussions of the state. He was born in Liverpool, July 23, 1839. His parents, William C. Graham and Elizabeth Loveland, were among the first converts to the gospel as preached to the Latter-day Saints in Liverpool by the late President John Taylor. His parents come to Utah in 1861, locating in Salt Lake and later in Provo. For eight years, beginning at the age of seventeen, young Graham was connected with the *Millennial Star*, at Liverpool, becoming associate editor under President George Q. Cannon. He was on the ship *Amazon* when Charles Dickens, the novelist, visited it, and wrote of the "Mormon" emigrants: "They are in their degree the pick and flower of England." In 1864, Graham emigrated to Utah, and took

a position in Salt Lake City in the business offices of the Church. He became associated with the Deseret Dramatic Association, and supported many of the leading stars that came to Utah in those early days, including Julia Dean Hayne, Edwin Adams, Jno. McCulloch, Laurence Barratt, and Adelaide Nielson; and became manager of the Salt Lake Theatre, when Clawson and Caine retired, in 1871. He went to Europe on a mission in 1873, and then became assistant editor of the *Star* under the late Albert Carrington, and later under President Joseph F. Smith. Returning from his mission, he settled in Provo in 1877, where he was identified with many of the leading enterprises in business, and in social and political affairs, having been chairman of the County Republican Committee, and the Republican State Executive Committee, trustee of the State Agricultural College, postmaster, and a member of the city council. In Church affairs he also took an active part. He was the father of twenty-eight children, fourteen of whom are living. He was an energetic, busy, genial and vigorous personality, kind and devoted to his friends, and stood uncompromisingly for the right as he understood it. Impressive services marked the last tribute of respect to John C. Graham, in the Provo Tabernacle, March 21; among the speakers were President Joseph F. Smith, Elders Seymour B. Young, Phil Margetts, Duncan McAllister and James Clove.

Connecting Farming Districts with Telephone Exchange.—A very interesting scheme is being carried through by the Rocky Mountain Bell Telephone Co., in its endeavor to connect farming districts with their telephone exchanges. The company, realizing the benefits to be derived by the farmers, has submitted propositions to them, in different places, as follows: The farmers are to associate themselves together, and build a telephone line to the limits of the company's exchanges, which are usually about one mile from the main telephone building. The company will then meet the farmers at this point, and continue the line to their switchboard, furnishing the farmers with exchange service, and also with telephone talking sets. All the expense that the farmer is to be put to is the original cost of building the line, the maintenance of the same, and rental of 50 cents per month. In this way farmers may unite, and for a very small expense be in touch with the market and with the news of the world. This scheme is also valuable to the merchants or other business men, as it enables them to instantly communicate with the farmers. It is said that the farmers of several places in this state, and in Idaho and Wyoming, are making arrangements for this telephone service.

Ebenezer Beesley, the Musician.—Death has decimated the ranks, recently, not only of many of the old time actors of Utah, such as Bowring, Lindsay, Graham and others, but has also entered the ranks of the musicians. Only a short time ago, Joseph G. Fones and Professor Radcliffe passed away, and on the 20th of March Ebenezer Beesley, another of Utah's veteran musicians, and a former leader of the Tabernacle choir, passed to his reward. He was sixty-six years old, and had spent forty-seven years of his life in Utah, arriving here on September 4, 1859, having crossed the plains in captain Geo. Rowley's handcart company. He was born in Bicester, Oxfordshire, England, December 14, 1840,

and joined the Church September 22, 1849. At the organization of the theatre orchestra by President Young, Mr. Beesley became the leader of the orchestra, serving the first years without pay. In 1880, he became leader of the Tabernacle choir, succeeding Professor Geo. Careless, who had held the position for fourteen years, and he continued until Prof. Evan Stephens, the present director, was installed in 1889. At the time of his death he was president of the Beesley Music Co. Every child in Utah who is a member of the Sunday schools, and many who have grown up in the Sunday schools, are familiar with his many sweet songs: "Kind Words are Sweet Tones of the Heart," "Welcome, Welcome, Sabbath Morning," and many others that might be mentioned, both in the Sunday School Song Book and in the Latter-day Saints Psalmody. He was one of a committee appointed by President John Taylor, who completed the Psalmody, being, in fact, the prime mover in its compilation, and since then took an active part in its revision. Ebenezer Beesley was one of the most modest, unassuming and yet most energetic and faithful laborers that the Church has had in its musical ranks, and his name will long be held in veneration by lovers of music. He was the father of sixteen children, eleven of whom are living.

New President for the Latter-day Saints University.—President J. H. Paul, who has served many years as president of the Latter-day Saints University, in fact, who has built it up to its present advanced position, has resigned, and will engage in other business. On the 21st of March, the Board of Trustees of the University decided on his successor, who is no other than Colonel Willard Young, who has served with distinction in the United States army, and who has filled numerous civil positions of high responsibility for the government. He is a graduate of West Point, and was commanding officer of the second regiment of volunteer engineers in the recent war with Spain. He has been a resident of New York for some time, but has recently removed to this city. His services will begin on the first of the next school year.

Ecclesiastical Changes.—At the regular meeting held in the Sixth ward, Pioneer Stake, Sunday, March 11, Bishop James C. Watson was honorably released and ordained a patriarch, after many years of faithful service, and Arnold G. Giauque was sustained bishop of the ward, with Albert E. Poulton and James M. Fullmer, counselors.—On the 25th, at the regular meeting held in the Third ward, Liberty Stake, Bishop Oliver Hodgson was honorably released from presiding over the ward, on account of ill health, and Roscoe W. Eardley was sustained bishop of the ward, with Andrew Smith, Jr., and H. Wallace Boden, counselors. The same day, at the regular meeting of the Fourth Ward, Pioneer Stake, Bishop Harrison Sperry was honorably released, and was ordained a patriarch, and Elder Charles H. Worthen was sustained bishop of the ward, with William D. Callister and Charles H. Sperry counselors. Also, on the same day, at the regular meeting of the Saints of the Peterson ward, Morgan Stake, Ezra Parrish was sustained bishop, succeeding Bishop J. B. Robins, who removed from the ward.

Died.—At Springville, Thursday, March 1, Eli Ascroft, a pioneer of Utah veteran of the Mexican and Utah Indian wars, and a permanent resident of Utah

since 1854; he came west in 1845, two years before the pioneers, with a number of trappers.—At Lehi, Friday, 2d, Peter Lott, a son of Peter Lott, and one of the oldest residents of Lehi; born in Nauvoo.—At Beaver, Saturday, 3rd, Thomas Parkinson, a pioneer of Beaver; born in Cambridgeshire, December 11, 1830.—In Salt Lake City, Thursday, 6th, Samuel Peterson, former bishop of the Second ward, aged 80 years.—In Ogden, Thursday, 8th, Ellen Fielding Burton, daughter of Joseph Fielding, and a veteran of Nauvoo. and Utah pioneer of 1848, born in Preston, England, February 9, 1841.—In Lyman, Wayne county, Utah, Thursday, 8th, Mary Ann Holden Cook, acquainted with the Prophet Joseph in Nauvoo, and a pioneer of Dixie; born in Tennessee, July 26, 1837, and crossed the plains in 1852.—At Bountiful, Sunday, 10th, Mary Brown Paice, a pioneer of 1847, and wife of Patriarch Edwin Paice.—In Salina, Sunday, 11th, Andrew Christensen; born October 5, 1829, in Denmark, joined the Church in 1877, and came to Utah in 1878.—At Taylorsville, Monday, 12th, Elizabeth A. Criddle, a pioneer of Davis county; born November 29, 1821, in Kentucky.—In Mayfield, Tuesday 13th, Patriarch Ole C. Olsen, bishop of Mayfield from 1877 to 1890; born in Bornholm, Denmark, February 7, 1823, joined the Church March 15, 1852, crossed the plains by handcart in 1857.—At Salina, Thursday, 15th, James A. Ivie, a frontiersman and veteran of Nauvoo, and of the Blackhawk and Walker Indian wars; born March 17, 1830, in Monroe county, Mo., and came to Utah in 1848.—In Provo, Saturday, 17th, Serrine S. Conrad, one of the oldest residents of Utah county, aged 68 years.—The same day, in Salt Lake City, Richard Matthews, a pioneer stereotyper and printer of Utah; born in Nottingham, England, and came to Utah in 1854.—In Salt Lake City, Sunday, 18th, Phares Wells, a pioneer of 1848, aged 92 years; born in Bucks county, Pa.—In Hinckley, Sunday, 18th, Mary Holly Stokes, one of the first school teachers of Utah, a nurse, a pioneer of Dixie; born in Glasgow, Scotland, July 21, 1820, and came to Utah in 1855.—In Moroni, Monday, 19th, Jane Hutchison, a faithful mother of a family of twelve; born in England, May 9, 1847, joined the Church in 1857, and crossed the plains in 1862.—In Salt Lake City, Monday, 19th, Agnes Orr Lawson, one of the first converts to the Church from Scotland, aged 82 years.—In Sandy, Friday, 23rd, Harriet Bennell Wilson, mother of County Commissioner, W. W. Wilson; born in Derby, England, July 7, 1813.—In Salt Lake City, Friday, 23rd, Homer Duncan, pioneer, Church worker, and iron manufacturer, and an intimate acquaintance of Joseph, the Prophet; born in Barnet, Vt., 1815, and came to Utah in 1848. He filled missions to Canada, Eastern States, Texas and England.—In Ogden, Friday, 23rd, Thomas Keogh, a wealthy cattleman; born in Bellville, Canada, August 15, 1841, and came to Ogden in 1897.—In St. George, Saturday, 24th, Richard Bentley, pioneer merchant, and former mayor of St. George; born in England, in 1820, came to Nauvoo in 1843, and to Utah in the early 50's.—In Morgan, Saturday, 24th, Mary Ann Little, wife of the late Col. J. C. Little, secretary Relief Society for many years; born in Clay county, Mo., May 17, 1836, and came to Utah in early days.—In Logan, Sunday, 25th, Prof. Jacob Franklin Miller, one of the presidency in the B. Y. College Faculty, a teacher of history, Fellow Historical Society of America, and M. I. A. and Church worker; born in Farmington, Decem

ber 10, 1856.—In Salt Lake City, Tuesday, 27th, William X. Jones, who crossed the plains in Capt. Bunker's handcart company in 1856, and a veteran of the Tabernacle choir, of which he was a member for 30 years; born Denbyshire, North Wales, May 8, 1835.—In New York, Thursday, 29th, Vivian McCune, a well known mining man, son of A. W. and Elizabeth McCune, born Nephi, Utah, 1875.—In Payson, Thursday, 29th, Elenor L. Peery; born in Tazewell county, Va., March 5, 1818. Came to Utah in 1889.—At Brigham City, Saturday, 31st, Mary H. Snow, widow of President Lorenzo Snow. She was born May 19, 1840, and came to Utah in 1847 with her parents.

New D. A. and M. Society Offices.—On April 1st the Utah State Fair opened its commodious and attractive offices at No. 20 East, South Temple St., in the Templeton building, where a permanent exhibit of minerals, grains, fruits and other products of the State has been established. At present there is a splendid display of ores, building stone, grains, onyx and silk, and in the immediate future a fine assortment of fresh and dried fruits, salt, sugar and coal will be placed on exhibition. Secretary Horace S. Ensign is writing to the various manufacturers and producers of the State proffering them space to show their wares. An effort is being made to have, as far as possible, at the association offices, a display of *all* the products of the State, so that when strangers visit us they may get an idea of the wonderful resources of this intermountain region.

New Church Officers.—At the final session of the seventy-sixth annual conference of the Church, on Sunday afternoon, April 8th, President Francis M. Lyman, in presenting the authorities of the Church, announced that Elders John W. Taylor and Matthias F. Cowley of the quorum of Twelve Apostles, had tendered their resignations, as early as October 28, 1905, because they were not in harmony with their associates and the First Presidency on important matters; and he said, further, that their resignations had been accepted. The announcement was made with visible regret, but was acquiesced in by the great multitude without objection, but with apparent, profound sorrow. The vacancies thus caused were filled by the appointment of Elders Orson Ferguson Whitney and David O. McKay, and George Franklin Richards was appointed to fill the vacancy caused by the death of Elder Marriner W. Merrill.

One other death, that of Elder Christian D. Fjeldsted, had left a vacancy in the quorum of the first seven presidents of Seventy, which was filled by the appointment of Elder Charles H. Hart of Logan. The choice of Elder Whitney to the Apostleship left a vacancy in the staff of the Church Historian, which was filled by the appointment of Joseph F. Smith, Jr., to that position. All the changes were made without a dissenting vote.

Elder George Franklin Richards is a son of the late Apostle Franklin Dewey Richards, and was born at Farmington, Utah, February 23, 1861. He was baptized October 12, 1873; moved to Box Elder county in 1885, and Tooele in 1887, where he engaged in farming and ranching. He held many minor Church offices until 1890, when he was ordained a High Priest, and set apart as second counselor to Stake President Hugh S. Gowan. In 1893, he was ordained a patriarch, and was the first counselor to the stake president at the time of his selection to the

quorum of Twelve. He is a graduate of the University of Utah, 1881, in English and literature, and was a representative from Tooele county in the State Legislature of 1899-1900.

Bishop Orson F. Whitney has served as bishop of the eighteenth ward for twenty-seven years, and as a Church worker is well known by every Latter-day Saint. As a poet and historian he stands at the head of home writers. His *Life of Heber C. Kimball* was published in 1888, his *Poetical Writings* in 1899-90, and his *History of Utah*, in four great volumes, was begun in 1890 and finished only a short time ago. His great poem, *Elias; An Epic of the Ages*, appeared in 1905. As a member of the Constitutional Convention of 1895, he took an active part in framing the State Constitution. He was a member of the State Legislature in 1901 as senator, and since that time has given himself largely to work in the Historian's office, and to literary labors. His education was obtained in the common schools, and in the University of Deseret, now University of Utah. He was born on the 1st of July, 1855, and has, therefore, passed through many of the vicissitudes of the people, experienced in the growth of our commonwealth.

David O. McKay is the son of former Bishop David McKay of Huntsville, Weber county, where the new Apostle, who is now thirty-two years of age, was born. He received his education in the public schools at Huntsville, and later graduated from the University of Utah in 1896, leaving immediately thereafter for a mission to Scotland, where he served for three years as head of the Scottish branch of the Church. Returning home, he became a teacher in the Weber Stake Academy, and by his diligent application, soon became the principal of the school. He has been an active member of the organizations of the Church, and especially a diligent laborer in the Mutual Improvement associations, and Sunday schools.

Joseph F. Smith, Jr., the new Assistant Church Historian, has been engaged in the Historian's office for several years. He is the son of President Joseph F. and Julina Smith, and a native of Salt Lake City, where he was born thirty years ago. He has filled one mission to Great Britain, and received his education in the Salt Lake City public schools, and in the Church schools.

Charles H. Hart, of Logan, was born in Utah, and has served the people of northern Utah as judge on the district bench, also as a member of the State Constitutional Convention.

Auditors Report of Church Funds.—The following is a report of the auditing committee for the Church, which was appointed at the last semi-annual conference, in October, and approved by the Church at the April conference:

SALT LAKE CITY, UTAH, April 4, 1906.

President Joseph F. Smith and Counselors, Salt Lake City:

DEAR BRETHREN:—We, the committee appointed to audit the accounts of the Church for the year 1905, beg leave to report as follows:

We examined the accounts of the trustee-in-trust, and are pleased to say that they are kept in a very business-like manner, that the mechanical part is very well done, and that as a matter of bookkeeping they leave nothing to be desired.

We have also examined the accounts of the presiding bishop's office, together with the auxiliary accounts which are reported to that office. These accounts cover a very wide range, as you are aware, dealing with every stake president and bishop in the Church; and also dealing, as they do, with things other than cash,

there is a large amount of labor and a great degree of technical knowledge of bookkeeping and executive ability involved in properly keeping them, and we are pleased to say that we found everything in a very satisfactory condition. The accounts are as accurately kept as those of any bank or mercantile institution of a high order. We also noted that the presidents of stakes and bishops of wards are so fully instructed in reference to the care of the revenues of the Church which come into their hands that there is a very small percentage of loss or waste, and the accounting is made on an intelligent and comprehensive basis.

We also audited the books of the *Deseret News*, and found that the accounts have been kept with care and accuracy. The *Deseret News*, in our judgment, is ably and judiciously managed, and the business is in a prosperous condition.

It gives us pleasure to report to you finally, that the accounting in the different departments leaves no room for criticism, and so pleased were we with the condition in which we found things that our labors have occasioned us great satisfaction.

The purposes for which disbursements of the tithing revenues have been made are exclusively for the use and benefit of the various interests of the Church, and therefore meet with our commendation and approval. We are satisfied from our investigations that the financial affairs of the Church, under the direction of the First Presidency, have been conducted in a most conservative and economical manner.

Your Brethren,

RUDGER CLAWSON,

W. W. RITER,

CHARLES W. NIBLEY,

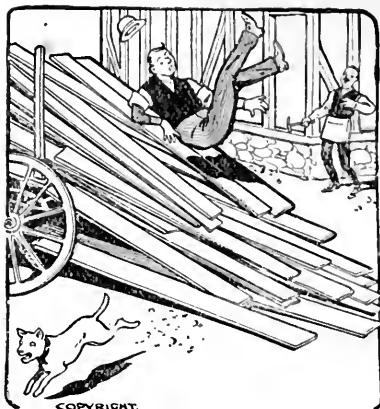
A. W. CARLSON,

, Members of the Auditing Committee.

President Smith repeated a former statement that any tithe-payer, who is dissatisfied with the manner in which disbursements are made, has the privilege of inspecting the Church records at any time.

The question of accepting the report of the committee was put to the conference by President Lyman, with the result that the report was accepted unanimously.

Fearful Earthquake and Fire in San Francisco.—In the early morning of April 18, earthquake shocks visited San Francisco and the Pacific coast region thereabout, causing the greatest calamity that California or this nation has ever known. It is impossible at the present writing to estimate the number of persons who have perished, and it will be many days before the full tale of the horrible calamity can be told. At least two thousand people are dead. Great as was the damage by earthquake, it does not begin to compare with the loss by fire. The city practically was swept from the earth by flames, which broke out and, owing to the lack of water, could not be checked. Dynamite and powder were used to blow up great blocks of buildings, to check the fire, but all to no avail. The total loss will aggregate over four hundred millions, and many thousands of people were rendered homeless. Martial law was declared, and Federal soldiers assisted in guarding the streets, and dynamiting buildings. All the big factory buildings are wiped out of existence. Many of the handsome buildings of Stanford University suffered demolition. The University of California, on the other hand, escaped as by a miracle, uninjured. Help has been offered by foreign nations, and by the principal cities of our country. President Roosevelt has wired Governor Pardee to let him know if there is anything that the National Government can do. Congress has appropriated \$2,000,000 to relieve the distress and to aid the people. On the 19th, the Church of Jesus Christ of Latter-day Saints gave \$10,000 for the same purpose, and there is talk of the State of Utah appropriating \$25,000 and corporations, and cities throughout the state are aiding.



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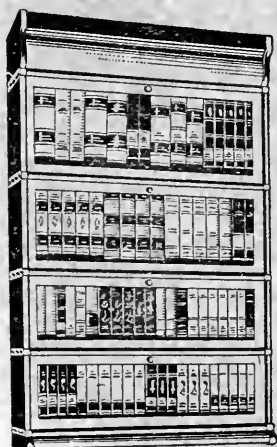
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